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IMMIGRATION—THE UNASSIMILATED MASS

BY MRS. HAIDEE EWING RANKIN, Waterloo, Iowa.

ASSIMILATION and Amalgamation are often confused. Forget it. Assimilation and Americanization may be synonyms. Remember it. A bouquet of old-fashioned flowers gathered from our Grandmother's garden could not present greater variety, nor show more love and beauty and sentiment, nor indicate greater care and interest than would the definitions of Americanization as expressed by the assimilated, were it possible to gather them together into one large expression.

AMERICANIZATION DEFINED

"I appreciate something, I admire something, I love something. I want you, my friends, to appreciate, to admire, to love that thing too. That something is America."

"Americanization is the bringing together of the old and new America. It makes America known to the foreign born and the foreign born known to Americans."

"Americanization says 'Let us understand each other; let us get together.' One of our mission study text books says, 'Americanization is the achievement of national unity for world service upon the plane of our highest ideals.'"

"Americanization is a gradual and progressive achievement."

"Americanization is the endeavor to conserve our national trust and to administer it for those who come after us in the spirit of the founders and in the light of our best traditions."

"We are struggling to build America out of diverse elements. The struggle is Americanization."

One thinks Abraham Lincoln's definition final, "A Government of the people, by the people, for the people."

"Assimilation is the blending of civilizations."

"Assimilation is that union of minds and wills which enables races to think and act together. It is a process of individual training." Technically Americanization means "the making of America" or "the making of Americans."

Another, laying aside the technical definitions, thinks none has been found better than, "As ye would that men should do to you, do ye also to them likewise."

What is your definition? If the last is acceptable how many of us are genuine assimilating or assimilated Americans? Do I stand four-square as a citizen of a Christian democracy?

Middle Row—Left end, Mrs. J. V. Gilfillan—Right end, Mrs. G. E. F. Gray.
Bottom Row—Mrs. William Campbell, Vice Chairman, Mrs. Robert S. McCague.
Absent due to illness—Mrs. George A. Long, Miss Clara Wilson.

WHO ARE THE UNASSIMILATED?

MaAfee says, "People are the most interesting things in the world, and, what is more, are the most valuable. All other things are in the final reckoning ciphers. People are the only real figures."

Who are the American people? Just

capacities have been disclosed by education and missionary effort. A continuation of this treatment will insure the desired results. Add to these 54,000 Alaskans. Mexicans, 1,750,000, a people "needing the illumination of God's truth to redeem them from pagan ignorance; needing the energy of a

**HOLLAND FAMILY OF FIFTEEN TO MAKE HOME IN CHICAGO.**

One missing, this isn't all of them. Elsie, the 11 months old baby of the Feyen family, was having a bit of slumber and objected to being wakened because a mere photographer wanted her picture. And besides, thought Elsie, twelve brothers and sisters ought to represent the family without any trouble at all. Papa Hendrick Feyen, Mama Feyen and thirteen children, arrived from Holland several days ago and are planning to make their home in Chicago, where Papa Feyen was a carpenter. At present Jacob Veen, of Chicago, brother-in-law of Feyen is housing the immigrant family. The oldest child is sixteen.

Photo International Newsreel Co., N. Y. City.

me and my friends and you and your friends? Shall we have a roll call, though incomplete? We are told in one of our text books that "the other half" would respond something like this:—

Indians, 334,000, a people who seem often times almost forgotten in our budget and plans and service, a people whose

Christly redemption to lift them out of their shiftlessness; needing the larger liberty of the Sons of God to make them good American citizens." Mountaineers, 3,000,000, a people "in whose veins run the blood of covenanters and cavaliers. . . many of whom are 100 years behind the times in the material arts of civiliza-

tion, some of them 2,000 years behind the times in the enlightening benisons of religion." Negroes, 11,000,000, a people "presenting the most complicated social, industrial and religious problem of all our many. A down trodden race, yet rising. Rising to violence here and there. Rising also to noble ideals and a fuller appreciation of their rights and duties as freemen." Citizen of the Isles to be counted by millions.

Foreigners, 37,000,000, people from every land under the sun, coming across the ocean, over every sea, "trooping in, crowding in, crushing each other and the rest of us in their eager stampede. Representatives of 25 different races from 40 different countries, they have come after at least some of the things Americanization is prepared to supply and millions of them have the meagerest conception of the best thing to be found.

There yet are other millions to respond to this roll call, millions of "splendid, wicked, industrious, careless, godly, godless, Christian, unchristian, uncommon, common American people. God bless them! And He certainly means to make them a blessing." (McAfee.)

These multitudes are as yet unassimilated if we accept the "As ye would" definition of Americanization.

MEASURES FOR THEIR ASSIMILATION

The process of Americanization is not one of law or science but of humanity. We cannot make an American out of a man who is not inspired by our ideals and there is no way by which he may be inspired by those ideals unless we, ourselves, are "aglow with the sacred fire, unless we interpret Americanism by our kindness, our courage, our generosity, our fairness."

In an address given several years ago Franklin K. Lane, Secretary of the In-

terior, said, "To meet the men from Armenia and Italy, from Greece and from Persia, from Russia, from all the nations of Europe at the very edge of the Atlantic, to look into their eyes, to learn their conception of America, to hear what they believe that America offers them, to help them to an understanding of our ideals, our traditions, our opportunities, this is the first step in weaving them into our flag, the very first step in the process of Americanization." His ideal method of reaching the unassimilated is somewhat of this nature. He would first give the one seeking Americanization a knowledge of physical America in order to secure his admiration not only of its strength but of its resources that he might have pride and confidence in this land which is a land of hope and a land in which men have won out. He would show him the 8,000,000 farms that supplied Europe's need, the copper mountain of Utah, the great dam in Idaho that makes the desert rejoice and blossom like the rose. He would show him the South and its opportunities, and the cut-over forests of the North where land lies waste and idle: he would show him the tenements and slums of New York, he would show him the good and the bad; he would show him the struggle that is being made to overcome the bad. He would show him the greatest college in the world in New York and then going west 3,000 miles show him the second greatest where but 70 years ago there was nothing save deer pastures; He would take him from the Everglades of Florida to the ranches of Alaska and make him realize that we have within our grasp every product essential to industry; he would show him the great things accomplished by America, railroads, schools, colleges, water powers, furnaces, factories, the indus-

trial and social life of America. He would make him feel that America is not a perfect land but an unfinished land, a land of opportunity. He would make him feel there is something back of all this, that there is something greater than material strength and opportunity. He

of America in the statement of a little girl in Honolulu, a half Hawaiian, half Chinese child as she interpreted it during the war: "We are in this war because we want the seas kept free; because we want to help those who need help." He would feel that America is



BOY IMMIGRANT, RIVALS HARRY LAUDER.

Gin ye'r acquent wi' Sir Harry Lauder, break the news gently that he's got a rival. This rival is but a wee laddie, Alexander Milne, fifteen. He is locked up in the detention rooms at the Immigration Station on Ellis Island, New York where his father and mother have been excluded because of physical defects. The immigrant boy is literally singing his way into the United States and it's a pretty safe bet that he will win admittance for his family.

Alexander has already sung his way into the hearts of the officials on Ellis Island with his folk lore songs of Scotland. He entertained three thousand immigrants and visitors at a concert last Sunday with his songs and stories. A showman who was present called him "A diamond edition of Harry Lauder."

The photo shows Alexander singing to some other immigrant youngsters on Ellis Island today.

Photo International Newsreel Co., N. Y. City.

would let Plymouth Rock, the James river, Valley Forge, Gettysburg, Santiago Bay, the Philippines and Hawaii unfold their old but inspiring stories of faith, love and sacrifice making him realize that America costs something. He would have him catch the real spirit

the result of those who have made the struggle and won through work. "We have nothing precious that does not represent struggle. We have nothing of lasting value that does not represent determination. We have nothing admirable which does not represent self-sacri-

fice. We have no philosophy except the philosophy of confidence, of optimism, of faith in the righteousness of the contest we make against nature. . . The spirit of America is robust and dauntless and kindly and hearty and fertile and irresistible and through it men win out against adversity. That is what has made us great. It is sympathetic. It is compelling. It is revealing. It is just. The one peculiar quality in our institutions is, that not alone in our hearts, but out of our hearts, has grown a means by which a man can acquire justice for himself. . . Bring your music, friends, your art, bring all your soulfulness, your ancient experience to the melting pot and let it enrich the metal. We welcome every spiritual influence, every cultural urge, and we in turn want you to love America as we love it, because it is holy ground, because *it serves the world.*"

Is Secretary Lane's program all theory? Isn't it very practical; for, we are asked to follow it as opportunity affords! Should any Japanese return to his native land after years of residence in Christian America never having heard of the Jesus religion until he reaches his native home? Should any priest say "My people live under America. America goes on over their heads? "Should

any emigrant carry back to his native land 'In America the people marry for a term of years?'" What about our elbow touch with the unassimilated? Who is my neighbor?

The government, the school is making a real effort but what is the Christian American home and the Church doing to reach these makers of our country, these unassimilated makers of our country?

"Home missions offers a program for the patriot, the Christian, the man or the woman who has sounded the purposes of God for His world through the ages. You know and I know what each American, white, black, brown, red, yellow, fair or swarthy needs most; the illuminating, uplifting, soul-redeeming power of Jesus Christ, the Saviour of men's lives. He needs it not alone for himself but for the rest and for all the world, since he holds in his power the shaping of so much of human destiny."

Who knows but we have come to the kingdom for such a time as this? We know of a surety that if we fail, deliverance will arise from another source.

"For a' that and a' that
It's coming yet for a' that
That man to man the world o'er
Shall brothers be for a' that."

The founders of Protestant America bequeathed to their children the duty of defending the elemental principles and the beneficent institutions of the Protestant faith. And while Plymouth Rock, as the symbol of welcome to the oppressed of every race and of every religion, has become so broad as to reach from sea to sea across the open continent, inviting the weary of the lowliest pilgrims of hope from the remotest corners of the earth, yet the complementary duty of self-preservation cannot be ignored. Every man has the right of asylum in America, whatever his creed; but no man has the right to uproot the tree that gives him shelter! Every creed has a right of approach to the heart of America; but no creed has the right to dispossess other creeds; neither the right to dispossess them in the sanctuaries of faith nor in the arena of opportunity.

"From Protestant America" Christian Statesman.

THE CHILD'S RIGHT TO RELIGIOUS TRAINING

BY ANNA A. MILLIGAN, Philadelphia, Pa.

(Literature Secretary of The Foreign U. P. Board of Missions.)

THERE are certain rights to which every child is entitled, but there is no land yet upon the face of the earth where children are enjoying all these rights. The greatest number of these rights are being enjoyed by children in so-called Christian lands, but it is one of the shames of our time that children are not enjoying all of them in our beloved land nor any of them in fullest measure.

This shame is very near of kin to that other shame, that we so-called Christians are doing so little to give the children of Christless lands any of these inalienable rights.

One of these is the right to spiritual nurture, to religious training. When an immortal soul without his consent is thrust into this world of sin, that soul has a right to be equipped with every weapon of spiritual armor that will qualify him to stand against the wiles of the Evil One.

There are three human agencies capable of providing the child with such armor, the home, the school and the Church. If every home were what Christ would have it be, the problem would be solved. But such is not the case.

Many parents in even United Presbyterian homes these times make no apology for the fact that their children are not required to memorize the Shorter Catechism. Only the Sabbath-school people of a past generation can recite the psalms in meter. Great astonishment is displayed when the matter of storing up in the mind and heart large portions of Scripture is suggested. Children are "so tired in the morning" before school

hours that it has become impossible to gather them together for family prayers, so parents say. Even the embers have ceased to glow on many a family prayer hearth. Many parents are sending their children out into the world without a particle of armor with which to meet the foes that are sure to assail them. They are thrusting them out into a world of testing without the power to meet those tests. They will have to meet temptation and they do not have the power because they do not know how to pray, having seldom kneeled with father and mother at the throne of grace. How can they hope to stand?

Oh, how poor is one who has not had the steadying power of the family altar, as a daily influence in his life! He may go out from a palace, but he is poor indeed! How rich is one who has had the iron of strong Christian character developed in him by constant daily feeding upon the Word of God, by uniting with loved ones in prayer, morning and evening, and calling down power that will give victory over every temptation! He may come from the lowliest home, but he is rich indeed.

It is the inalienable right of every child to be thus prepared to meet the world. There is only one way for a child to be equipped to enter life. Parents are responsible for his life. They are untrue to their highest trust if they fail to safeguard that life with every form of armor that Christ has made available.

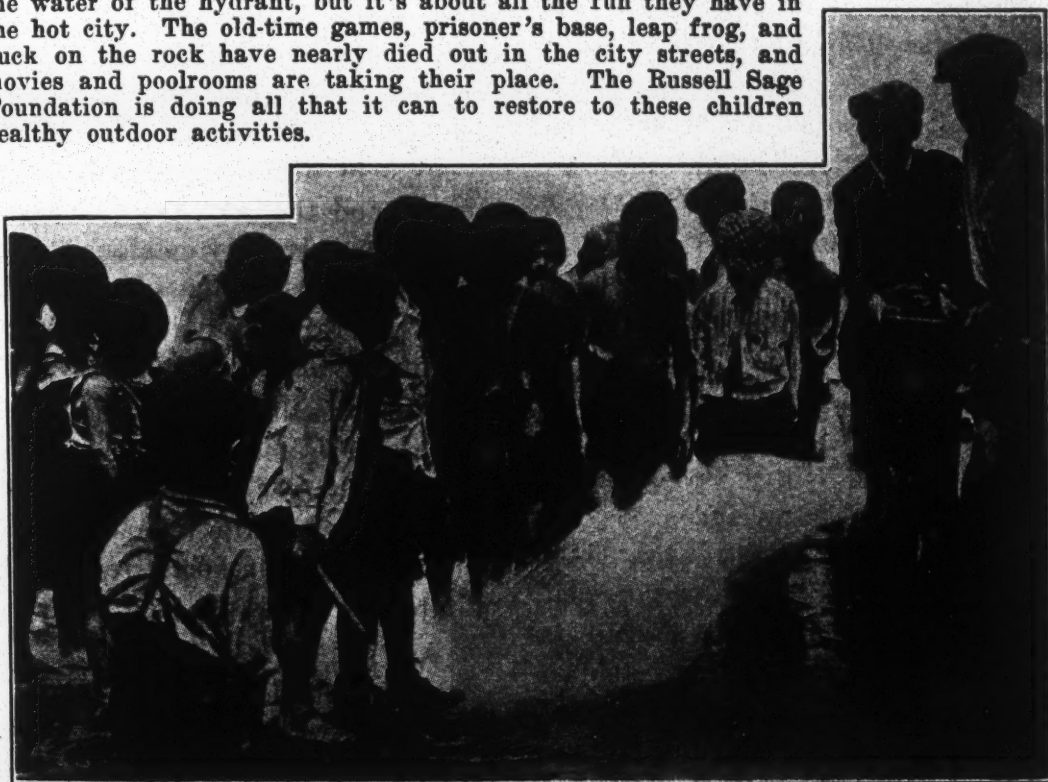
There are not a few parents in our boasted civilization today who are saying that they do not propose to compel their children to do anything, much less do they intend to force them to attend

any religious services on the Sabbath day, nor prepare any lesson assigned in the Sabbath-school, nor commit any scripture portions or catechism questions or psalm selections. They say they mean to give their children absolute self-expression. They rehearse a doleful story of their childhood days, of their dislike of many religious meetings which their parents compelled them to attend. They continue with a sanctimonious tone of voice that they are determined their

to girls the opportunity for an equal chance with boys in education are chapters in our history which are full of the most thrilling interest.

Although there are many features of secular education which are modern, religious education of the youth is more modern still. In spite of the fact that scripture says, "Train up a child in the way he shall go and when he is old he will not depart from it," very little attention has been paid to that injunction.

These children are having a grand and glorious time playing in the water of the hydrant, but it's about all the fun they have in the hot city. The old-time games, prisoner's base, leap frog, and duck on the rock have nearly died out in the city streets, and movies and poolrooms are taking their place. The Russell Sage Foundation is doing all that it can to restore to these children healthy outdoor activities.



children shall never cast it up to them that discipline aroused antagonism and that religion was enforced.

This is a condition in all too many homes. So we must look to other agencies if children are to be given religious training worthy of the name.

There is scarcely anything more interesting than the development of public education in the world. The launching of the public schools, the passage of a compulsory school law, and the securing

A great many teachers of today frankly say that the education of a generation ago was based upon wrong principles. They claim no child should be required to study anything in which he is not interested. They have devised all kinds of busy work for the hands of those who do not feel inclined to use their heads. They argue that no child, no matter how young, should be directed by another along the path of knowledge, any more than along the path of the soul. He must

find his own path and follow his own inclinations and blaze his own trail.

One wonders to what limit these fads and faddists will go. They seem bent upon doing what the Athenians of Paul's time did, "Spend their time in nothing else, but either to tell, or to hear some new thing."

Some teachers and parents desire the children to eliminate everything from their school calendar except the practical. They would reduce the curriculum to a commercial basis and place on the optional list all the ethical and cultural subjects, as well as all that have to do with morals and religion.

Our public education has become completely secularized. This has not all happened in recent times. The reason for this is to be found in the history of our country and is a sort of by-product of events since the colonies united as a nation.

The principle of religious freedom had a bearing upon it. It was considered that no state could force any doctrines upon the children of any citizen.

It was also considered that every child was entitled to a public education that would fit him for the highest usefulness as a citizen. In the struggle to establish a system of public schools, the religious motive that had been in the minds of our forefathers gave place to the political motive in the minds of their descendants.

Another factor is the actual make-up of the American public today. The Westminster Catechism could have been taught in the public schools of New England in the eighteenth century, but it would be next to impossible to find any town or city in this country today that could agree upon *any* catechism or *any* form of religious teaching. All sects and nationalities are represented in almost every section of the country; and

so because there is no system upon which all can agree they have agreed upon none at all.

Another factor which has contributed toward the elimination of religion is the movement toward centralization and standardization of schools. A single district might have decided upon certain religious training, but a great county or state organization, in meeting the difficulties of establishing standards, would feel a strong tendency to neglect it.

The fifth factor is the over-crowded curriculum. New subjects, most of them of the practical or utilitarian nature, are given a place in the public and high school curriculum. There has been an insistent demand for nearly all the sciences and the arts also which can be found in a university catalogue. Teachers and officers of the schools have declared that it is simply impossible to find time for anything else in the school day.

The sad result has been that the children of the present have come to regard religion as a very unimportant matter since we give so little time and place for it in home life, school life, and be it said to our shame in the Church life also.

It is no wonder that the young men and women who are old enough now to vote are looking upon religion as a thing that has no real place in the national life. The public schools are endeavoring to fit the child for large, well-rounded life, physically and mentally. But if the moral and the spiritual are eliminated from the plans of public education the citizen of the future will be a subnormal citizen. He will lack the most essential element of character. He will be short on the most vital element in his relationship to his fellow men and in his relationship to his God. Further than that,

lacking this, he cannot be true to himself.

It is very doubtful if even the United Presbyterian Church would agree that teachers should be allowed to teach religion as they choose in the public schools, owing to the character of the teachers who are employed in the schools. So if that cannot be allowed, it is important that there be some provision made in the credit system for graduation for a course in religious instruction given by the Church, or by teachers who are appointed by the Church, either in the school property itself, or in a Church school room fitted up for that purpose.

Many trials and experiments have been made in this line. These systems and plans are too well known to need even to be mentioned. The important thing to be remembered now is that Christian people should insist upon the state recognizing the importance of such a department in the curriculum and the duty of the Church to provide for the teachers who are to undertake this important service.

There will be no necessity for each denomination to have its own particular teacher for its own

particular denominational group, as it is perfectly feasible for orthodox denominations to unite. The Church should not consent to the presentation of creeds and distinctive doctrines, but it is essential that some teacher who loves the Lord Jesus Christ and knows Him and follows Him shall be given an opportunity to present Jesus Christ through His word to the boys and girls of the public schools who are being prepared for life service as citizens of the state. The Bible should

be studied as the revealed will of God. All these years the religions of Greece and Rome and of the Church of Europe during the Middle Ages have been presented to high school pupils in general history courses. How long are we going to permit this to continue and keep our boys and girls in ignorance of the



THE ONE PENNY GOSPEL

The American Bible Society—New York City N. Y. will furnish any of the gospels at One Penny each—Excellent for city missions distribution.

religion of Jesus Christ, of the Bible as the word of God, and of the history of the peoples of the Bible who have been used in making God's purposes known?

The Catholics find time for the education of their children. The Jews find time for the education of their children. How long are Protestant children to be left in ignorance of the vital principles of their religion?

A religious training is an absolutely essential thing if we expect our nation to exist, and if we expect to retain what religion we have in this country. Someone has said the religious way is the only way in which the world of tomorrow can ever exist. Although the Sabbath-schools have trained very large numbers of those who enter the Church on profession of their faith, it is an appalling fact that it has lost permanently to the Church many more young people than it has been able to gather into the membership. The young people of this country coming out of nominally Protestant homes who are receiving no form of religious instruction can actually be numbered by the million. To be exact, 59.3% are not even enrolled in any Church school of any sort. Twenty-seven million youths and children are growing up in spiritual illiteracy and sixteen million other American Protestant children are having only a limited amount of religious instruction in a week. So limited, that it is often counted only in minutes. One who has made a careful study of this condition declares that "the average young American knows very little about God, Christ, prayer or faith." "Spiritual illiteracy is the greatest peril of organized society."

Any school system that is worthy the name stands or falls upon the quality of its teaching staff. We can never expect to have proper religious instruction until a company of young people have been trained for this work, and have learned to know Jesus Christ Himself as their personal Saviour, as well as the Lord and Master of their lives. We can never expect a prayerless teacher to develop prayer in his pupil. We can never expect a person ignorant of the Bible to inspire a love of the Bible in his pupil.

We can never expect one who does not know God to lead any soul or any mind out into a knowledge of God. Not many congregations are even yet making the necessary preparations for a competent teaching staff. Much less, in building Churches do they even plan for an adequate religious training department. Back of all this they have never provided an adequate budget for the work, and the startling thing about it is that most of them are not even shocked by this discrepancy.

The Church is face to face with the question of whether it will pay the price of securing for the children of the Church and for the children of the neighborhood who are not in the Church the religious instruction to which they are entitled. Stowell says, "The future of Christianity in America and to a considerable extent throughout the world will be affected to a very marked extent by the sort of answer which is given. Particularly does America need that spiritual interpretation of life which the religion of Jesus Christ alone can give, and the only chance to infuse spiritual ideals into our social order is through our girls and boys. America cannot go on indefinitely in her mad scramble for material possessions. She must, if she is to survive, anchor her life deeply in the great spiritual realities of religion; for, as in the days of old, "the things which are seen are temporal but the things which are not seen are eternal."

THE BIBLE IN THE PUBLIC SCHOOLS Survey of Requirements and Permits in Various States of the Union

(W. S. Fleming in Christian Statesman)

The Bible is banned, or at least not read, in the schools of 12 states, we are told, though 23,000,000 people live in the 12 states and the officials whose

opinions have excluded the Bible number not more than 30, while in the history of this country, no legislature or constitutional convention has ever adopted a provision plainly excluding the Bible from the schools. The highest courts of Maine, Massachusetts, West Virginia, Ohio, Michigan, Kentucky, Iowa, Kansas, Nebraska, Texas and Nevada have all said that the Bible has a right in the school-rooms. Wisconsin excludes the Bible as a whole, but, plainly asserts that parts of it might and should be used. Illinois pronounces the whole Bible a sectarian book, and, as such, excludes it. It has recently been excluded from the schools in California.

It is reported that the Supreme Court of Louisiana has given a similar opinion, but no word to that effect comes to me from the State superintendent, who merely reports that the State Board thinks best not to permit the use of the Bible in the schools. The courts of Ohio and Nebraska make the reading of the Bible optional with school boards. Thus there is uncertainty in my mind about the fact in one State; in three States the courts exclude the whole Bible; in one the court excludes part of it, and in eleven the courts admit the book without question.

By the opinion of the attorney-general or the State superintendent of public instruction, the Bible is not used in the schools of Minnesota, Idaho, Utah, Arizona, New Mexico, Montana, New York State (outside of New York City) and possibly Louisiana. Thus, including Wisconsin, the Bible is banned—or at least not used—in the schools of 12 or possibly 13—States."

The Bible is read every morning in every schoolroom in Massachusetts, New Jersey, Pennsylvania, Tennessee, Alabama, Georgia and probably Mississippi,

though there is a little doubt in my mind about the latter state having passed the law. Excepting Massachusetts, these States have all passed the mandatory law within the last ten years. In addition to the above seven States, the Bible is used every morning in all the schools in New York City, Washington D. C., and Indianapolis, Indiana. In the cities and States where the Bible must be read every morning as above, there live just about 30,000,000 people or 30 per cent of our entire population.

With the Bible definitely excluded from the schools of 12 States and legally required to be read daily in the schools of seven States, there remain twenty-nine States, with just about half the national population, in which its daily use is permitted. In some States, as in Indiana and Iowa, there is a definite enactment that the Bible shall not be excluded from the schools: while in others there is no specific provision on the subject, but what is not denied is then allowed. The practice varies in these States from almost universal use to exclusion by custom. Omitting half a dozen States for lack of information, the others can be divided into four classes:

1. Maine, New Hampshire, Vermont, Connecticut, Virginia, West Virginia, North Carolina, South Carolina and Florida report that the use of the Bible in their schools is almost universal.

2. Delaware, Kentucky, Ohio, Indiana, Iowa, North Dakota, South Dakota, Kansas and Colorado use the Bible quite extensively.

3. The Book is little used in the schools of Michigan, Nebraska, Missouri, Wyoming and Texas, the reason for the slight use in the first three probably being the widespread belief in those states that its use is forbidden.

4. The Bible is not used in the schools of Oregon.

Fifteen months ago a company of business men in Kansas City, Missouri, at their own expense and with the consent of the school board, put a copy of the Bible on the desk of every school-teacher in the city—1,461 in all—and the act was highly commended by Bishop Lillis of the Roman Catholic Church of that diocese. Three years ago the W. C. T. U. of Michigan voted to offer a copy of the Bible to every public school in that state.

As a result of a wide-spread and persistent popular request, in the state of Illinois an amendment, by a vote of 52 to 9, put a provision into the new proposed constitution of that state, specifically permitting the use of the Bible in the public schools; but the constitution was rejected by popular vote in December last, though not because of the Bible provision. In the state of Missouri, by a tie vote, a constitutional convention in session, at the time of this writing, fails to insert a permissive clause on the ground, as nearly all those voting against it declared, that the present constitution permits the Bible in the schools. In

Washington there is now being waged an active campaign for an amendment to the state constitution, plainly giving the Holy Book an honored place in the educational system of the state. This year bills were before the legislature of Iowa, Indiana, Ohio, West Virginia, Michigan, and probably some other states, for the mandatory reading of the Bible every day in every schoolroom, and The National Reform Association was, as always, a leading factor in the campaign for the passage of the bills.

Taking their cue possibly from the decision of the Supreme Court of Wisconsin, which said that parts of the Bible might and should be used in the schools, there is a rising sentiment in some of the states from whose schools the Bible is excluded, in favor of securing a list of Bible references chosen by an inter-denominational commission and asking the teacher to read one of these daily from the version of the Bible she personally prefers. It is hoped that this will overcome official objection and meet the situation, but it has not yet been tried except in a few smaller cities, notably Cadillac, Michigan.

A HIGHWAY IN THE HIGHLANDS

By H. RAY SHEAR, Frenchburg, Ky.

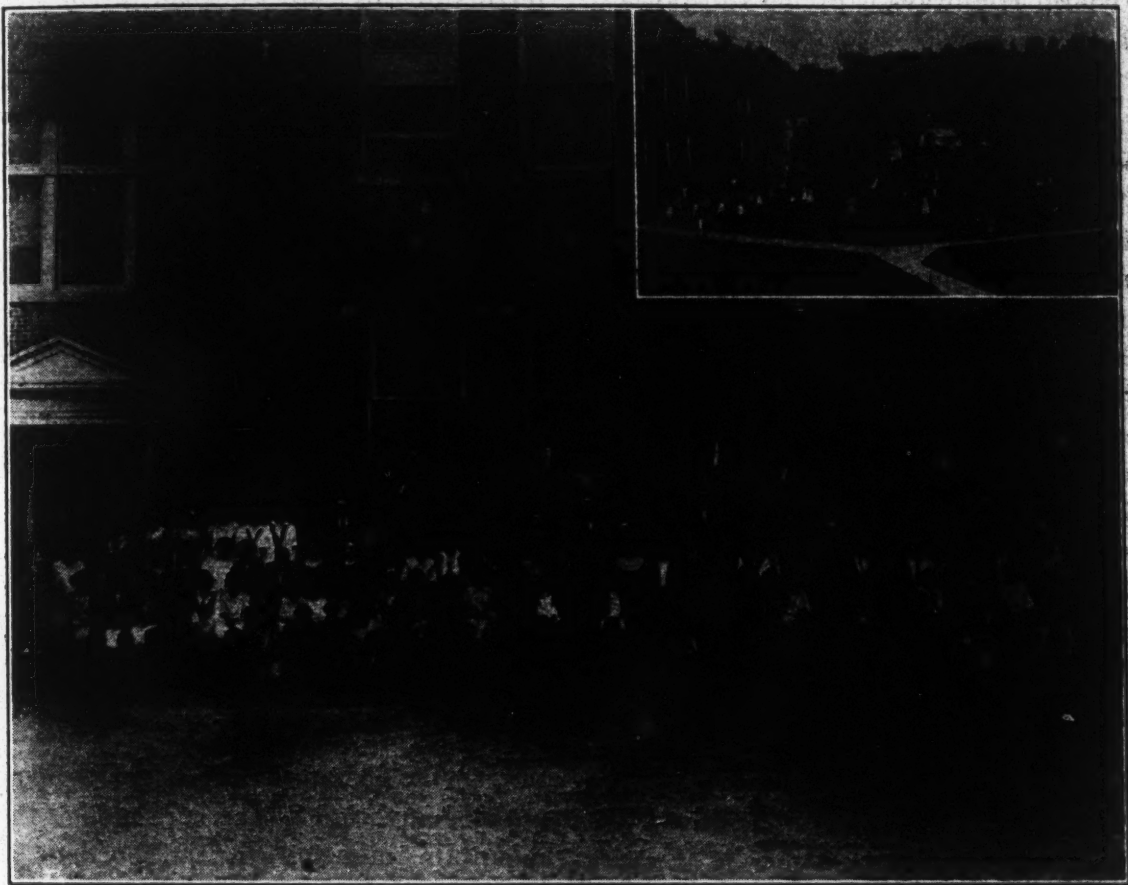
THE culture of any country depends very much upon the development of its means of communication. Where roads and rails penetrate there better schools and homes and Churches follow. It is largely the lack of highways which has provincialized our mountain people and retarded their development commercially, socially, intellectually and religiously.

The gospel of good roads was preached

but little, and practiced less, in our Appalachian hills up to the time of the Great War. That mighty intermingling of our manhood with the manhood of the rest of our country brought back encouragement to the well nigh discredited prophets who looked for better times, for their native counties. There had been but little progress in road building from Revolutionary days till then. The rivers had been the first highways of the early

settlers. Hunters and trappers were content to follow nature's waterways in canoe or raft or dugout. As game grew scarce and men pushed back along the tiny tributaries to build their homes and clear ground for a crop a path grew deeper and deeper between their homes. Soon the path became a well marked

The road was continually courting the creek and often indeed they were lost in each other's embrace. Little attempt was made at repair. When a stretch became impassable some adventurous mule driver picked out another place and others followed. No ditching or draining or shouldering were known. The



FRENCHBURG COLLEGE STUDENTS, FACULTY AND GRADE PUPILS, 1924.
FRENCHBURG, KY.

Under care of the Home Mission Department of the Women's General Missionary Society,
United Presbyterian Church.

INSET—THE CALL OF THE SCHOOL BELL.

Left to right—School, Dormitory, Barn, Hospital, Janitor's Cottage.

trail; the trail widened into a sled track; and the sled track into a wagon road where the ubiquitous "jolt wagon" groaned and creaked its painful course. But the widening of the track and the modernizing of the vehicle did not improve the road bed. The highway followed the stream, first on one bank, then in the middle, then on the other bank.

highway was an ever deepening ditch, wagon wide. When the winter rains came water and beast fought for supremacy, and more often than not the water won and the mule and his rider stayed at home until the flood subsided.

But the gospel of good roads has at last won its converts not by tens but by thousands, won its way not only in the

hopes and wishes of the people but, what means far more, at the ballot box and on the tax list. Kentucky, along with her sister states is sensing the values of better means of communication. Our Eastern Counties, so long a-land-apart, are dreaming dreams of a bigger, happier future, and the promise of State and Federal Highways is giving substance to their visions.

As a missionary organization we are vitally interested in one of these proposed state highways. On the maps it is officially known as The Garrett Highway. This road has been surveyed and included in the State's primary system. In fact construction is now under way to the East. When completed this splendidly graded thoroughfare will connect the county seats of five counties with the prosperous and cultured Blue Grass region to the west. Our interest in this road is due to the fact that two of the villages which border its course and add to its traffic are Mission Fields of the Women's General Missionary Society of the United Presbyterian Church. The name of one of these hamlets, Frenchburg, has long since worn its way into the mind and heart of United Presbyterian women. The other is as yet a strange word. But Ezel, which means in Hebrew "that which showeth the way" may yet be under God a "guide board" in the mountains, a path-marker on the road to righteousness and knowledge and service, for scores of young people of the Cumberland foothills.

The history of our Frenchburg Institutions and of the new work at Ezel has been told, and will be told again in terms of men and money and prayer and sacrifice, but I have chosen to tell my story in terms of roads, that quite common and prosaic thing, a road. Over this old winding Menifee county high-

way have come all the blessings represented in church and school. Imagination portrays the picture of the first delegation of the Womens Board jolting over the rough way from the end of the "Coal Road" at Rothwell to Frenchburg. It brings to the screen Miss Huston, facing with undaunted courage the terrors of this "Rocky Road to Dublin" and the others who followed in a few months to share the work with her. I see the toiling mule teams straining valiantly at their loads of brick and lime and lumber for the school and dormitory. Then along the trail come contractors, carpenters, masons, brick layers, for the construction of the buildings. Up Rothwell hill they slowly toil, then madly down the other side they plunge to the valley of Beaver Creek, then in and out that winding stream until their destination is in view. I see the workers from the North, teachers, ministers, a doctor, fresh in the enthusiasm of a venture for Christ, riding wearily over the rugged trail, the last lap of a long and dusty journey. A still more recent picture flashes across the mind. Two women of the North, on kindly investigation bent, push many miles farther along this mountain highway to the borders of Morgan county. At the village of Ezel their feet find rest. They see, they listen, they pray, then go back along the trail. But in a few short weeks the way by which they went is blessed by the coming of another. Rolling in from the West, making the last lap of her journey in the proverbial jolt wagon, comes Mrs. Alter, a faithful messenger of God, to gather His children for instruction in the things of righteousness, to center the affections a sturdy folk about their Church, and to pave the way for the opening of a school with prospects every bit as bright as that at Frenchburg.

So much for retrospect. But what of today? What does one see who follows the course of those who trod here yesterday? Today great giants of steel and iron are eating their way over hill and vale, transforming slowly the ditch roads of yesterday into broad, well graded, well drained, highways. Through

for the products of his patches. The bright boy or girl will find Frenchburg or Ezel or Hazel Green Schools within his reach by horse or motor bus. They who hunger and thirst after the regular worship of the House of God will be able to journey to the nearest village or county seat and find a welcome in



FRENCHBURG PRIMARY STUDENTS.

Left to right—Upper row—John Knox Shear, William Paul Gordon.
Lower row—James Algan Shear, Lillian Elizabeth Shear, Edna Alice McDowell,
John Calvin McDowell, Merle Hassler McDowell, Carrol Jane McDowell,
Elizabeth Gordon, absent. These are children of the faculty.

Morgan and Magoffin and Meniffee, with roar of exhaust and clanking of gears and whirr of cables and shriek of whistle, they are calling to the cabin dwellers in the valleys and on the ridges to awaken to the new day. Schools and Churches and markets that were inaccessible yesterday will lie at their feet tomorrow. The small farmer will find sale

their Churches there. The sick can obtain the services of a physician and those who are in need of hospital attention can be brought with comfort to its doors.

In the providence of God our school at Frenchburg and the newly acquired property at Ezel are located directly on the line of survey of the approaching Garrett Highway. As the visitor ap-

proaches Frenchburg from the Blue Grass Country to the West, before ever he reaches the Frenchburg School itself, he will pause with interest in front of the farm cottage and its outbuildings, where Prof. M. H. McDowell, with characteristic energy and wisdom is engineering a half dozen projects in connection with the beginning and development of an agricultural department. The fruit trees on the spacious lawn already show the benefits of their first careful pruning and spraying. Back of the house, under shelter of the trees is a new brooder house, ready for the latest hatch of incubator chicks. Across the road stands the freshly painted dairy barns just from the carpenters hands, and now ready for the herd of pure bred Jerseys which are to supply the dormitory and campus families with milk and cream and butter. In this barn there are also stalls for horses, pens for calves, a large granary, corn crib and a basement tool and wagon house. A more careful inspection will show in the hillside near a rock-founded, concrete-walled cistern just completed and partly filled from the new barn's roof. This will furnish soft water for the plumbing and heating systems of the farm cottage. Back of the barn, a little way up the hollow, is the pig pen with contented "porkers" basking in the sun at the door way. Farther back up the steep walled valley a dam is under construction which is to form an ice pond for supplying the campus refrigerators and the dairy. In the fertile bottom land about the farm house rows of garden truck give promise of a varied and healthful menu for the school tables. On the lime sweetened mountain benches above corn waves in the breeze, giving promise of fodder and fattened hogs for winter. It is altogether a refreshing sight.

But the best still awaits the visitor. A few minutes walk around the hill brings him in full view of the institution to which the little mountain farm is but a recent adjunct. In front flow the waters of Beaver Creek, cutting the town off from the village save for the single bridge that spans the stream. The campus is a cove in the mountains. On all sides save toward the village the hills shut us in. Narrow hollows only lead out, and these but to other hills and other hollows. In a great semicircle against the background of these hills stand the seven buildings which make up the physical equipment of the institution a school, a dormitory, a teachers home, a hospital, a janitor's cottage, a power plant and a campus barn. Here in this splendid plant labor 21 consecrated workers, building out of the sturdy youth of the mountains, temples of the living God, men and women of the morrow, increasing in wisdom and stature, in favor with God and man. Here Miss Williams, Miss Fisher, Miss Thompson, Miss Hesseltine, Miss Bemis, and Miss Hunting spend energy of soul and body in the full graded instruction of the elementary and grammar grades. Here Rev. W. P. Gordon, Miss Ada St. Clair and Miss Gladys Hall maintain a High School Department of over forty pupils, 6 of whom are graduating this year. Here Mrs. Ure has just completed two and a half wonderful years of sewing instruction in grades and High School.

Here too Miss Magee with true artist's skill and devotion trains the mind and hand in the mysteries of melody. In the dormitory two able matrons, Mrs. Nesbitt and Miss Cubit, mother and discipline and feed three score boys and girls whose homes are too far away for them to live at home and get a much desired education. At the cottage hospital Dr.

Mitchell continues her work of mercy to disease laden and pain racked bodies. In power house and basement and shop Mr. Wigginton maintains the light and heat and repairs for the buildings, a handy man and indispensable in winter and in summer. In the campus homes four faithful wives and mothers, the counsellors and comforters of the campus, set forth in their domestic life

Word. In the things for which that Church stands they find the motive for their service and the motive for the sacrifice of the thousands who have made this school possible. An the Church too is on the highway.

I have spoken of this winding road through the hills, that forms my theme, as a secular and prosaic thing. But I ought not so to speak. This highway of



FRENCHBURG FACULTY

an example of Christian home life. Across the creek in the village stands the little white Church. It stands separated from the other buildings of the institutions and almost invisible. In this it is like the power plant of many an institution, hidden but supplying the light and energy for all. There the workers find strength in worship, courage in prayer, counsel in the instructions of

ours, so rugged in retrospect, so delightful in prospect, is the symbol of all that is worth while. It is life. It is life in the lowest physical sense, for over it men will find their markets both for buying and for selling the commodities which sustain life. It is life mentally, for by this road the barefoot boy seeks the school, the one room rural school where for a few months in summer he can get

the rudiments of an education from a poorly prepared teacher, or if more fortunate, the nine months instruction of the graded school. It is life spiritually for along this highway comes the circuit preacher or the home missionary to bring such exhortation and comfort as their training and experience permit. Along this way the more ambitious youth go out to seek the wealth and brighter prospects of the cities to the west. And along this way come back the disappointed, disillusioned men, tired of the whirr and glitter of the cities to settle again into the ways and customs of their people. Along this highway will go in increasing numbers young men and women with eager minds seeking the advanced training of the colleges and

please God, many of them will come back to bring, not disappointment and disillusionment, but a higher and better service to their native mountains.

We who labor here in our "house by the side of the road" ask again for the prayers of the whole Church. Pray that the children entrusted to our care may find not only the road that leads to comfort and prosperity and culture but the way that leadeth unto life, "I am the way, the truth and the life." Join your petition to ours that the road which even now is winding over hill and dale toward us, and on to the West, may fulfill in its mission the prophecy of Isaiah, "And a highway shall be there, and a way, and it shall be called the way of holiness."

THE CITY MISSIONARY'S JOB.

BY THERESA LIPPERT, San Francisco, Calif.

LET me tell you it is no *mean* job. To this I believe you will agree when I have finished telling you a few things about it.



THERESA LIPPERT
City Missionary,
San Francisco, Calif.

The subject is timely for frequently we are asked "Just what do you do, what is your work?"

Suppose we are about to begin work in a new field. We look about for a room of some sort where we may open a Sabbath School, it may be a vacant store room, a hall, or perhaps we get permission to use a room in a public school building including the use of the piano.

Then you make a house to house canvas for children, frequently you will stop them in their play to inquire about their Sabbath School. If they do not attend anywhere else you invite them to yours. Soon you have enough to begin with when the day for opening arrives.

The perplexing problem of finding teachers has been tormenting you all the while. Oh yes, two or three from the first Church have promised to help and one or two from the second come for a few days, then some-one-else comes to visit and is pressed into service. Fortunate are you if you succeed in getting one to play the piano, for you must

superintend and lead in singing, although you may not be able to read a note.

All goes fairly well for a few Sabbaths. Today you have the trying experience of having the older boys and girls mark class books, etc. and you prepare to teach the lesson from the desk because every last volunteer has failed to find their way to your school, nor have they been thoughtful in notifying you of being providentially (?) detained.

You finally succeed in getting a few helpers who have the missionary spirit and conscientiously make an effort to "come over and help" and you are happy. Old song books from one of our kindred Churches are used until we can get the "nice new ones" that are coming from the good Board of Publication in Pittsburgh.

Cold wintry days are coming, we must hurry those who are interested in purchasing lots and planning for a building which is to be our very own. The Home Mission Board has kindly come to our rescue but the people of the community must contribute their portion. Difficulties are encountered. We lay our case before this person and that, in an effort to raise the money; we try here and there for purchasing materials at the best possible low figure. We watch and wait eagerly for the last stroke of the hammer. Our fond hope is soon to be realized but we pause to exclaim, "Where are we to get a stove, what shall we do for an instrument of music, where oh where are the chairs to come from!" We talk it over with our heavenly Father who raise up friends, and we receive. A Good Citizen's Committee recognizing our effort to raise the standard of good citizenship in that particular part of the city loan us chairs until we can purchase for ourselves.

The little Chapel is in readiness, people gather with the servants of God to dedicate it to His service. Only a small balance of money is owing and, as the service is dismissed, friends voluntarily place a contribution in the hands of the Missionary. As she realizes enough has been given to wipe out the debt, her head is bowed humbly before God who supplies our every need.

But what about the chairs? In this instance we are led to interest the children, explaining to them the necessity of soon returning the borrowed ones and of our plan for raising money for the new. In pledge of their help, up goes every hand, and every little heart proves true. We call at a large furniture house and tell our story, assuring full payment in thirty days. We put on a patriotic program, for it is the month of February. The little house is packed with an appreciative audience and patriotism is stirred. When receipts are counted—Presto, the chairs are paid and a balance of fifteen cents in the treasury! *Does God answer the prayer of faith?*

The mothers are noticing our interest in their children, their sympathy is expressed in a willingness to organize a weekly Bible class which is to meet in the homes. Soon they are planning for a kitchen and its equipment, women just love to do those things, you know—for social evenings are a part of our program, a vital part to Church life. Some City Missionaries are able to preach, but the writer is not one of that class, although obliged to fill the pulpit on a few occasions. So she must call to her assistance for Sabbath services, Y. M. C. A. workers, visiting Pastors, or other good Christian men who are using to the glory of God, the talent He has given them.

We have labored about two years or

more with these good people. The work is growing heavy and in need of a Pastor. The man is found and Presbytery appoints him to the field. While we are happy to place this precious child into stronger hands, our heart strings are torn to almost bleeding as we leave them, for we have learned to love dearly the boys and girls whose loyalty and devotion have been a source of comfort and cheer; the mothers' who gave unstintingly of their time and service; yes, we even prize every piece of furniture because of the love that gave it. But why weep? That is a part of the "job!"

A new field has called! A down town Church is about to move into a new community where, the people believe, the work will make greater progress. We canvas the entire neighborhood advertising our work and invite the people to our services which are to be opened on a certain date. We look especially for boys and girls, for Sabbath School is to start in a week or two. We are in full charge until the down town members "move out" or work is closed there, being perhaps six months or less.

Again we take up bag and baggage for a call has come from a very weakened congregation in a large city to "come over." Disaster has overtaken them, their Church building has been destroyed by fire. We find a small band of faithful people worshipping in a tent which the hands of devoted "Marthas" have made. Saw-dust covers the ground, cushioned pews are not in evidence, but rough wooden benches invite you to be seated. Children gather in this one room (?) for Bible study but we make use of curtains and have a few divisions, though none the less noise.

Nothing daunting, we put on special programs with the same zeal, and atmos-

phere of cheer that permeates plastered walls and stained glass windows. A Pastor is here; we make every effort to help him in building up these "broken down walls," canvassing the neighborhood, superintend the Church school, teach a class, help the young people, etc.

Rains come on, winds blow. Where shall we hold our Christmas entertainment? A neighboring Church hearing of the distress offers the use of their building and we gladly accept it.

We must find a comfortable place for worship however, for the tent is soaked. We wander about, the Home Missionary Pastor and myself looking, looking. Finally a vacant store room is secured until such time as a tenant may wish to occupy the place. For some reason it is not rented until the day after we have vacated for a room in the beautiful new building in erection. Yes, God takes care of His own. During all these "mountains of difficulties" the Bible School is on the up grade. Suddenly the sound of the hammer ceases because, and Oh how sorry we are to say it, the funds are low.

The courageous young Pastor seizes the opportunity for opening a Daily Vacation Bible School. Only one part of the building is not exposed to the winds, no windows or doors on the other part, but we have our school of over one hundred enrolled.

An emergency in the kindergarten demanded my taking charge of that department. Have you ever experienced the joy in gathering about you a group of thirty or more kiddies to tell them the story of The Lost Sheep, The Good Samaritan, The Palsied Man, etc. using a self-contrived sand box, stones, twigs, grasses and small flowers? See the little heads bowed as they offer a little prayer of thanks before eating a cookie

which is placed before them, and hear how one little Jewish girlie teaches the adults at home to do the same. O, I say the joy of it!

But we cannot linger with these dear friends. We hasten to another "corner of the vineyard." Here is a small flock without an under-shepherd and in danger. With fear and in trembling do we assume heavy responsibilities, what are we to whom they look for help? Only one, but with God, everything. We seek our little sanctum and pour out our needs, we tell Him of the difficulties in the way, the lion and the adder, and He supplies strength according to each day. Yes, He hears and answers the prayer of faith, and never fails to meet us at the trysting place. Praise His Holy Name.

Briefly about the people we meet. We step up to a door, ring the bell and wait. The door is partly opened by a stern looking woman who may be in the midst of housework. We introduce ourself with a smile, and tell her we are looking for children for Sabbath School. In a large majority of calls she will smile back and answer courteously. This opens the way for further invitation to our services. Occasionally we are invited to come in; while we are learning more about the family we are resting a bit. There may be a sick one whom we are

invited to see and we offer prayer, there may be some trouble in the home and we try to comfort.

Sometimes when a door-bell is rung there is a fluttering of the window curtain, or a slight sound inside but no further response; we make a note of it and plan to try again later. This happens sometimes, I am almost ashamed to say, at the door of our own Church members, though not often. We go away sorry for their narrowness of vision and comfort ourselves with the thought, "the servant is not greater than his Lord." At another door we are plainly told of the inconsistencies of Church members, the bitter back-biting and fault finding among their own. And again of not being welcomed because they are not dressed in up-to-date clothes. What would you say to such charges if they were made to you?

To our deep regret, in every community, wherever we go we find a large percentage of Protestant people not attending *any* Church. Have you looked for them in your community, have you given them a word of welcome to *your* Church? There are plenty such "jobs" waiting for those who are willing to "witness" for the Lord Jesus Christ, the Head of the Church, will you try?

Some time ago, the church paper, The Deseret News, said in sum and substance that if the Gentiles didn't like Utah the trains were still running both ways, and that they could get out most any day.

How would the citizens of the good old U. S. A. like to see the Mormon Church controlling our entire country, and telling us that the steamers were crossing the ocean each way and that if we didn't like their rule, we could take our passage to some other country? That is exactly what we will have to face unless there is an awakening everywhere and the Mormon Church leaders are compelled to keep their church out of politics.

—Lulu Loveland Shepherd.

THE GREAT NORTHWEST



THE EMIGRANT TRAIN

"So far as is known the first party of Psalm Singers passed this way in 1845."

The Union Pacific follows The United Presbyterian Church in its trail to the Pacific Coast.

Will we now follow with a Christian College!!

ALSO ESTABLISH

A Summer Conference!!

READ THESE ARTICLES CAREFULLY

ALONG THE U. P. TRAIL.

A SUMMER CONFERENCE FOR THE INLAND EMPIRE.

YAKIMA ASKS FOR A UNITED PRESBYTERIAN COLLEGE.

THE SPIRIT OF THE PACIFIC NORTHWEST.

—Editor.

ALONG THE U. P. TRAIL

BY REV. JOHN E. BRADFORD D. D. Cor. Secy. Board of Education Chicago, Ill.

THE writer recently felt the urge to journey to the Pacific Northwest. The lure was not that of adventure or furs or gold or unoccupied lands. It was rather the prospect of realizing the hope of our Church in the Northwest for a college under its control. A hasty adjustment of office matters, and we were aboard the "Continental Express" and

in a few hours crossed "The Father of Waters" in the Trans-Mississippi country, an area vaster in extent than that of the United States when independence was recognized.

Morning finds us at Kearney, Nebraska, almost 200 miles west of Omaha. This thriving city is on the north bank of the Platte River opposite

the site of Fort Kearney erected in 1858 for the protection of travelers from the attacks of the Indians. The name reminds me of the story told me by my grandmother of the death and burial near here of her cousin, the mother of Miss Anna Y. Thompson of our Egyptian Mission, as she and her husband, Rev. David Thompson were on their way to engage in mission service in the then far-off Oregon country. She gave her life in the service of the Church, as the daughter has given hers to its service.

The speed and comfort with which we traveled contrasted with the tediousness, hardships and suffering with which the overland journey of that day was made led me to compare the then and now of this trans-Mississippi Country.

A RETROSPECT

One hundred years ago this area was not all a part of the United States. That portion included in Texas, New Mexico, Arizona, Nevada, Utah and western Colorado was Spanish possession, while our claim to Oregon, Washington, Idaho and parts of Montana and Wyoming was shared with Great Britain. Such white population as had ventured beyond the Mississippi clung tenaciously to its west bank or to the banks of its main western tributaries. By 1840 it had not advanced appreciably beyond the meridian of the western boundary of Missouri.

However there were harbingers that such advance was soon to come for the area was attracting the adventurer, the hunter, the trader and the missionary. In 1811 W. P. Hunt led the Astor expedition across the plains and followed in a general way the present line of the Union Pacific to Pocatello, Idaho and thence to the mouth of the Columbia. In 1819-20 the expedition under Major Long followed the Platte River to the headwaters of the South Fork. Be-

tween 1823-30 General Ashley and his associates of the American Fur Company following the Platte Valley reached South Pass, that natural gateway between the Mississippi Valley and the Pacific Slope, discovered Great Salt Lake, established a fort near the present city of Ogden and for its defense hauled a small cannon across the plains and mountains, thus leaving a wheel mark that was soon followed by the ox-wagon. In 1832 Major Bonneville took a wagon train to the valley of the Snake River and extended his hunting and exploring expeditions to its confluence with the Columbia. In 1832 Nathaniel Wyeth led a party of eleven men by way of the valleys of the Platte and Snake to Oregon and two years later conducted another party consisting of Methodist missionaries and settlers into the Valley of the Willamette. In 1836 Dr. and Mrs. Whitman with five companions traveled by wagon as far as Boise and thence made their way to the Columbia Valley and located their mission near the present city of Walla Walla. In 1843 he directed a party numbering almost one thousand persons with their wagon and cattle into the Oregon Country.

Following the buffalo path and Indian trail, the hunter and trader, the missionary and the settler in turn passed up the Platte Valley through South Pass and by way of the valleys of the Green and Bear Rivers entered that of the Snake which they followed to its confluence with the Columbia. Homes, schools, churches and colleges were established. Thus our American institutions passed by this route to the Pacific Northwest, and their coming made definite the claim of the United States to that region as against that of England represented by the trapper and fur-trader.

This movement of American population with its distinctive institutions, economic interests and social and cultural ideals necessitated the establishment of closer bonds of union, else that would have happened which took place on the Atlantic Coast plain, when the then-frontier of Europe declared its independence. Hence the pony express

A PROSPECT

Turning our thoughts from the past to things which are, we note that this valley of the Platte through which we are passing is a natural thoroughfare from the Missouri at Omaha to the eastern gateway of the Rockies at Cheyenne, a distance of over 500 miles. Between these points it makes a gradual



The Long Lake Dam, one of the several hydroelectric plants on the Spokane river which develops 182,000 horsepower in the Inland Empire and used in the Coeur d'Alene mines; to run electric trains and to supplement the power systems of Seattle and Tacoma on the Coast, beside furnishing all light, heat and power electrically in Spokane and Inland Empire towns.

Photo, Spokane Chamber of Commerce.

and overland stage were established under government patronage and in 1869 a railroad promoted by government land grants was completed from Omaha to Sacramento. Thus the two sections were bound together, not only by the ties of blood and cultural institutions, but by social inter-relations and common economic interests.

ascend of 5,027 feet. From Cheyenne to the Idaho line, a distance of 445 miles, an altitude of more than 6,000 feet is maintained. This reaches a maximum of 8,013 feet at Sherman Hill, the lowest elevation at which any of the railroad systems crosses the Rockies.

Nor does any serious engineering problem present itself in passing through

this mountain gateway. In the distance we see snow-capped peaks and ranges, but none seems to intrude itself to dispute our right to pass. Indeed there is little to suggest that we are crossing the backbone of the Rocky Mountain System.

Emerging from the gateway of the mountains we pass down the valley of the Bear River to Pocatello, Idaho, founded in 1864 as a stage station, but now "The Gate City of Idaho." It is but five miles south of the site of Fort Hall which was an important point in the journey of every emigrant to the Northwest.

A journey of only 158 miles to the North will bring one to the west entrance of Yellowstone Park, the most convenient gateway to that wonderland of America which the early trapper and trader, after listening to the graphic description of its marvels by its first explorer, named "Jim Bridger's Hell." During the season that the park is open, this entrance may be reached by through sleeping cars from Chicago, St. Louis, Kansas City and Portland. Last summer it was my privilege to spend five memorable days viewing the main points of interest at a total cost of less than fifty dollars for transportation, lodging and meals. Should you consider visiting the park, we recommend the camp trip. It is less expensive, equally comfortable and more sociable.

From Pocatello the railway follows the Snake River valley at water grade to Baker, Oregon. Thence, passing up the valley of the Powder River, it follows the old Oregon trail across the Blue Mountains and down the valley of the Umatilla to the Columbia and along the south bank of that magnificent river through one of the most picturesque parts of America.

But this is not intended to be a mere

record of the establishment of this trail but of the coming of the pioneers of our Church to the Pacific Slope and of certain results of their coming.

So far as is known the first party of Psalm-singers to pass this way was in 1845. It consisted of several families from Warren and Henderson counties, Illinois under the leadership of Rev. T. S. Kendall, afterward moderator of the General Assembly. The number of the party was increased by the birth of a son to Mr. and Mrs. Josiah Osborn at the first camp after crossing the crest of the Rockies. One member of the party, Mrs. Caroline Hamilton was born in South Carolina and was perhaps the first white woman of whom it could be said that she crossed the continent from tidewater to tidewater. She was moreover the first school teacher in Lynn County and was the first woman to be received on profession of faith by the Willamette Church, the oldest U. P. Church west of the Mississippi River. From her have descended two ordained missionaries serving in our Egyptian field. Is not this sufficient to give this pioneer woman an honored place in the memory of the United Presbyterian Church?

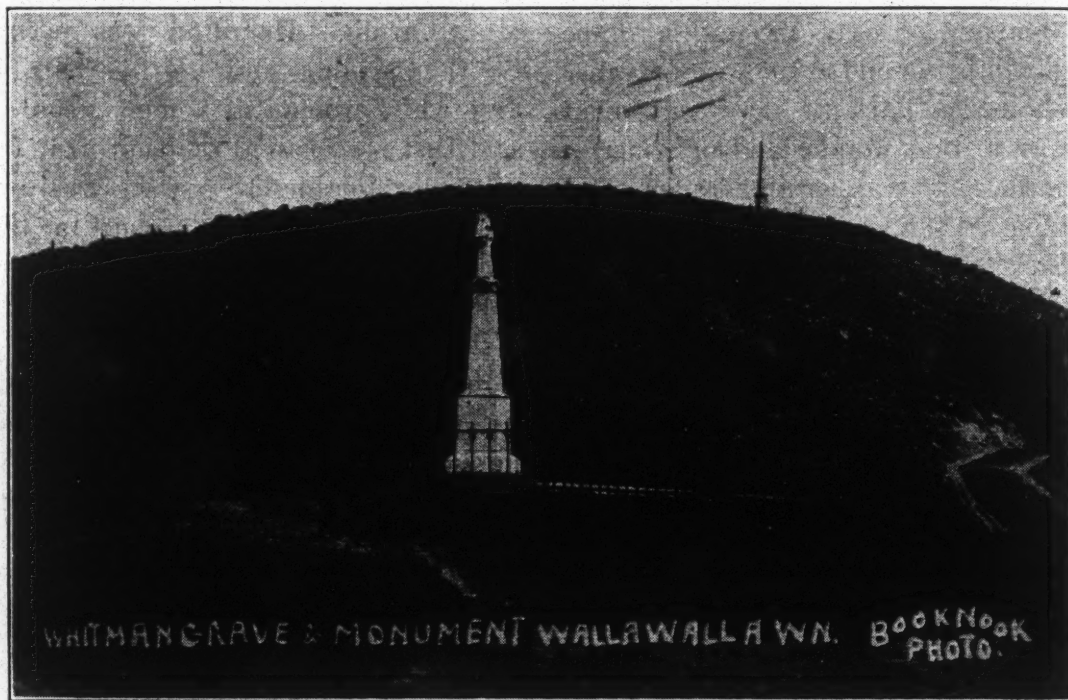
As I compared the trail followed by these early pioneers with the railway map, I was struck with the fact that the railway closely follows the old trail. Frequently I was able to see markers and traces of it from the car window. I also noted that four-fifths of our Churches in the Northwest are located at points on or adjacent to the U. P. Railway system.

Sixty-eight miles north of Pocatello and not far from the west entrance of Yellowstone Park is our congregation of Roberts with Rev. W. A. Service in charge. Four hours ride west of

Pocatello brings us to our Church at King Hill. Last summer we spent a Sabbath with Rev. and Mrs. Service and their people and on this trip stopped with Rev. and Mrs. Story and gave the Easter message. Ninety-two miles beyond King Hill is Nampa where is one of our strong Churches, while at Boise but twenty miles distant our work is well organized. We stopped at Nampa for a conference with pastors Comin and Cunningham but passed by our congregations at Weiser and Ontario since time will not permit us to stop.

Mrs. Whitman was wont to wait so anxiously the return of her husband from that famed eastern trip.

In the same enclosure with the victims of the massacre lie buried two boys of Mr. and Mrs. Josiah Osborne who died a few days before the tragedy occurred. Mr. Osborne, an elder in the Associate Church at South Henderson had accompanied Dr. Kendall across the plains to Oregon City. Being a millright he had been employed to erect a mill at the Mission, to which he had taken his family a few days before the attack. When it



THE GRAVES OF DR. AND MRS. WHITMAN—WHITMAN MASSACRE 1843

Photo Union Pacific System.

The next morning we leave the main line at Pendleton that we may visit Whitman College. By the kindness of Prof. E. E. Ruby, formerly a member of our Church at Richmond, Indiana, we were driven to the scene of the Whitman Massacre in 1847, to the grave where was laid the remains of Dr. and Mrs. Whitman and the twelve companions who suffered with them and to view the monument erected upon the hill where

appeared that they were at the mercy of the Indians, he raised one of the loosely laid planks of the cabin floor, lowered his wife, children and himself beneath the floor and replaced the plank before the Indians entered this part of the Mission. The following night they made their escape to the woods and after several days exposure reached the fort. One daughter, the sole survivor of those in the Mission at the time of the attack,

is a member of our First Church at Portland. It was my privilege when in that city to spend an interesting hour with her and to listen to some of her experiences crossing the plains and during those early days in the Northwest.

YAKIMA VALLEY.

From four to six hours ride from Walla Walla are our Churches in the Yakima Valley. Time limitations do not permit us to visit these at this time.

It was a glorious Sabbath morning to which we awakened at Spokane somewhat like that of thirty years ago this May that greeted three car loads of pilgrims to the Committee of Missions at Portland stopping over in the city for the day. Not soon will we forget the thrill as we stepped forth into the crisp air and wonderful radiance of that Sabbath morn. Nor yet our emotions as we walked out upon the bridge across the river and looked down upon its waters, swollen by the melting snows as they poured over the Upper Falls. And as we marvelled we heard the words of the Psalmist, "But yet the Lord on High is mightier by far than noise of many waters is." Some of that party have since looked upon scenes more wondrous still for they are in the very presence of the Lord.

Participation in the morning service at our First Church, vesper service at the Second, evening service at the Third and a luncheon conference on Monday attended by some thirty ministers, elders and excellent women of Spokane presbytery confirm our already high opinion of our people in this section of the Church. They evince a willingness to subordinate self-interest and to join in promoting a difficult work.

A short distance north and across the line in Idaho is our congregation in Spirit Lake where Miss Lillian Robertson has her summer home. One hundred

miles south is our Church at Pullman, standing in strategic relation to Washington State College. The session of this congregation has been strengthened by the return to its membership of Dr. Bryan, the former president of the College. About one hundred fifty miles west on a branch of the main line to Portland are our congregations of Hooper and Wastucna. It would have pleased us to visit all these but we were scheduled to meet with Oregon Presbytery and must make a night ride to Portland.

We were just crossing the Des Chutes River when we raised the window shade in the morning. We hastily dress and seek the observation car for we must not miss the splendor of this ride down the Columbia. Just after we have taken our seat the sun peers over a distant ridge on the farther bank, looks down upon the vast stretch of the river's length and forms a golden pavement across its bosom that reaches up to the very center of the golden orb. He also places a crown of radiant whiteness upon snow-capped Mt. Adams far to the north.

We pass the Dalles where the waters of the Columbia are fretted as they force their way through the Rocky barriers with which some titanic force has sought to impede their passage and stopping at Hood River get a glimpse of snow-crowned Mt. Hood. We then flash past Horse Tail Falls, Multnomah Falls, where the water leaps 600 feet into sheer space, Bridal Veil Falls, Latourelle Falls and under towering cliffs and pinnacles. Leaving the river bank we pass by farms, orchards and gardens and crossing the Willamette River with numerous ocean going vessels tied at the wharves, enter the Union Station at Portland. Chicago was in the grip of winter when we left, now the peach, cherry and prune trees

are in blossom and the pansy and other flowers are blooming abundantly. Yet Portland is farther north than Minneapolis and St. Paul.

The meeting of Oregon presbytery was one of much interest. There were important matters to be determined which were approached prayerfully and considered judicially. There was an evening conference at which we were privileged to speak and a second day meeting which lasted well into the afternoon.

Presbytery adjourned, we hastened to take the train to Tacoma and Seattle. At this latter place we met the ministers and a number of our elders from our Churches on Puget Sound. About thirty came together to consider the Northwest College proposition in which they evinced a deep interest and to which they gave unanimous approval and a hearty pledge of support. It must be said of these brethren that they are broad minded, far-visioned, loyal leaders of our Church. That they have made their impact is evidenced by the oft-heard statement, "We need you U. P's out here in the Northwest."

The day following we go north through Everett to Mt. Vernon where it was our privilege to look upon one of the churchiest U. P. churches that we have ever seen. It is of the old-English village type and such provision has been made for social, cultural and devotional expression that one does not impinge upon or detract from the other, and the whole presents a most artistic appearance and an appeal to "Enter and Worship."

After partaking of the hospitality of Rev. and Mrs. C. G. Wilson we are driven by them to Burlington, seven miles distant, to call upon Rev. and Mrs. A. F. Kirkpatrick. It was their mind to drive on to Bellingham, our Church farther

north, but we tarried too long with the genial bishop and his wife. Instead we were driven to an eminence whence we might look down upon the 120 square miles of rich alluvial deposit made by the Skagit (you pronounce it with a soft 'g' as in pageant) River and the many beautiful farmsteads which evince its wonderful productivity.

But our coming to Mt. Vernon was not for sight-seeing nor for social enjoyment, but to consult the minutes of the Synod of the Columbia. This scrutiny revealed a number of facts indicating the deep interest of the synod from its very beginning in having an educational institution within its bounds.

From Mt. Vernon we hasten to Albany, Oregon, stopping off at Salem to note the developments of the work begun in 1837 by the Methodist Church under the direction of the Reverend Jason Lee and his associates. That humble beginning has grown into the leading institution for Christian education in the state of Oregon and is one of the best in the whole Northwest.

At Albany we are the guests of Doctor and Mrs. W. A. Spaulding who after more than thirty years of service in the Northwest are effectively ministering to this people. On Sabbath it was our privilege to visit the grave of Rev. T. S. Kendall and to minister in successive services to the people of our Willamette, Shedd and Albany congregations. The first named has a distinctive place among our congregations. It is the oldest U. P. Church west of the Mississippi River being organized in July 1850. It numbered among its charter members Dr. W. D. Maley, John McCoy and others from Little York, Illinois who accompanied Dr. Kendall across the plains in 1845. It is the first of our congregations to be known as a United Presbyterian Church

since the union of Associate and Associate Reformed Churches in Oregon took place in 1852, six years before the formal consummation of the union in Pittsburgh. Willamette Congregation is the sole survivor of the congregations constituting Oregon presbytery as affected by that union. Its session received into membership the first woman to join the United Presbyterian Church by profession of faith. It has had as its pastor the only U P minister to wear a coat of tar and feathers which, it may be added, he wore not for some shameful deed, but with honor, if not with dignity. It has also had two of its pastors elevated to the moderatorship of our General Assembly. Three of its sons are in the ministry of the United Presbyterian Church, while three of our ministers who have served their day and generation are buried in the country grave yard hard-by.

Albany, but twelve miles from Willamette, is the first Church to be organized as a United Presbyterian congregation and long enjoyed the ministrations of the Rev. S. G. Irvine D. D. who so ably represented our Church in the Northwest from 1851 until his death. His reception by and his words to the General Assembly which met in Albany in 1894 will not soon be forgotten. Shedd congregation is located a few miles south of Albany and almost 700 miles north of Oakland, California, its nearest neighbor on the south. Monday evening finds us back in "The City of Roses" that we may sit the following day with the Commission of the Synod of the Columbia which was appointed to determine matters relative to a Northwest College.

A RESPONSIBILITY

Christ's commission to his Church directs that it be forward-looking, world-visioned, soul-winning and spirit baptized and that being these it shall be pre-

eminently a teaching Church. This does not specifically enjoin that it establish colleges, universities and seminaries, but it does direct that the Church shall in any land and age in which she functions utilize those institutions and agencies whereby knowledge is increased, culture is afforded, understanding is imparted and wisdom is to be had. It appears that for some time our Church on the Pacific Coast has not been functioning in full accord with this commission. The consciousness of this lack led the Synod of the Columbia to request that provision be made in the New World Movement budget for the establishment of a college within its bounds. A conditional provision was made, but it proved to be quite inadequate. Since then successive assemblies have directed that the Board carefully survey this field and determine what, if anything, should be done.

Propositions have come to the Board from several quarters, but these either did not have in them enough of promise or the expectations awakened were not realized. Recently a proposal was submitted that made such appeal that after due consideration the Corresponding Secretary was directed to proceed to the Northwest to ascertain certain facts and discover the mind of the Commission of Synod concerning it. The leaders of Synod gave their approval. All the facts that could be discovered seemed to favor it. The Synod's Commission after careful consideration agreed that it should be a basis of negotiation. Articles of Agreement were formulated by committees of conference and have been submitted to the parties having final determination, which on the part of our Church will be the Board of Education and the General Assembly. What the issue will be remains to be discovered.

A SUMMER CONFERENCE FOR THE INLAND EMPIRE

By C. A. McNEEL, Spokane, Washington.

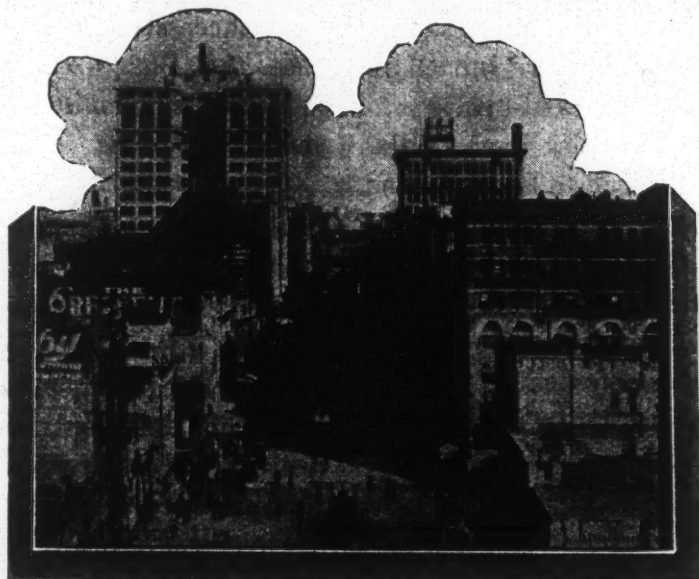
A SUMMER conference of United Presbyterians for the Inland Empire! Why not? Most assuredly one, and a real one which shall be a credit to our denomination and to the great Inland Empire.

The Inland Empire, embracing portions of Washington, Oregon, Idaho and Montana may be a vague region to most of the readers of this magazine. Roughly speaking, with Spokane as a center, the Inland Empire has a radius of 100 to 150 miles, and within this wide circle are embraced the basic industries of mining, lumbering, agriculture, manufacturing, dairying, and transportation.

bread and bran muffins for 25 days!

In this territory, larger than California and Ohio combined, enough apples are raised to allow each man, woman and child in the United States an apple a day to keep the doctor away for at least five weeks!

Timber in this empire of pine, larch and cedar when reduced to lumber and shingles, would build enough five-room bungalows to house enough new families to make a second United States. Enough silver is mined each year in the Coeur d'Alenes to present a silver dollar bonus to each American soldier in the World war; lead in such quantities that



A STREET IN SPOKANE WASHINGTON
Courtesy Spokane Chamber of Commerce.

Within this land of milk and honey, bounded on the north by British Columbia; on the east by the Montana Rockies; on the south by the wheat fields of the Palouse and Big Bend districts of Washington and those of Eastern Oregon; on the west by the Yakima and Wenatchee apple regions and the barrier of the Cascades, is raised enough wheat to keep the entire population of the world in

if the season's output had been in the hands of the Revolutionary fathers, they could have shot each redcoat and German mercenary with his weight in metal and had enough left over to have fashioned him a coffin.

And gold, to make a wedding ring for every bride of Oregon and Washington for the past year. Also, in this favored

land within a smaller radius of 50 miles are 76 lakes of all shapes and sizes.

The lakes lead one naturally to the idea of a camp for a summer conference. Other denominations are well started on their projects in the Inland Empire, so why not we United Presbyterians?

The East Washington and North Idaho Baptist convention has its five-acre summer assembly grounds on Wolf Lodge bay on Lake Coeur d'Alene, now crowded to capacity each year, and already too small. Two organizations are now bidding for its use after the 10-day assembly in July of this year.

The Methodists have their summer conference on Deer Lake, one of the prettiest in the Northwest, easily reached by train or automobile. The Catholic fathers of Gonzaga university and St. Michael's scholasticate situated in Spokane and vicinity, have their summer retreat on Twin Lakes. Spirit Lake, another of the beautiful lakes of the empire is 40 miles from Spokane and just beyond the Twins.

Other camps include the Y. M. C. A. reservation on Fan Lake, 30 miles north of Spokane. This camp has been the scene for two years past of the Presbyterian summer conference. This year Whitworth college, a few miles north of Spokane holds the conference. Our Church is also holding a "near-conference" at Whitworth the latter part of July.

The Boy Scouts of the Spokane district hold their summer activities on Diamond Lake, 40 miles north of Spokane. They have a new \$10,000 lodge, one of the finest summer headquarters for boys of any organization in the country.

AN IDEAL SPOT FOR UNITED PRESBYTERIANS.

There is now available for United Presbyterians, an ideal summer conference site on Lake Coeur d'Alene, 40 miles west of Spokane, containing 160 acres, 1000 feet of shore line, good bathing beach, a fine spring (one of its greatest assets), and a large log house, which can be purchased at this time for less than \$3000.

This conference site is on Mica bay on the west side of the lake, eight miles from the city of Coeur d'Alene (10,000 population), and can be reached by boat from the lake city or by automobile from Spokane by a ride of 42 miles, 34 miles of which is over the best concrete pavement in the United States. Hourly auto-buses and electric interurban trains make the trip between Spokane and Coeur d'Alene.

The Y. W. C. A. of Spokane has been "angling" for this Mica bay site as a summer camp for their hundreds of members, including Girl Reserves, for some time, and the Baptists are keeping an eye on it!

An ideal place for an "all United Presbyterian" summer colony! Cottages could be built for \$300 and those who desired could go there to spend as much of the summer as they could afford. At a time most convenient for the majority, the summer conference could be arranged for. Portions of the grounds could be selected by the different Churches, and their members group in respective sections. The financial burden would be divided so that no Church organization would be heavily taxed.

Other associations or Church groups would lease the plant for open dates, openly arrived at, before or after the United Presbyterian season.

"Sunny Old Spokane" is not just a trade name, for it has lived up to its title on an average of 200 days each year for the past five years and good weather could be relied upon. Speakers and entertainers could be obtained without going far from Spokane. Well known educators of Washington State college at Pullman, which is permeated with United Presbyterianism, could be secured. President E. O. Holland, Dr. Enoch A. Bryan, former president, Professor F. Fielding Nalder, are prominent and sought after speakers, while Dean J. G. Eldridge of the University of Idaho at Moscow, is in the same class. Some of our well known outside U. P. ministers, such as Drs. H. F. Given and S. Earl DuBois of Portland, and Dr. W. R. Sawhill of Seattle could be secured.

Two things this summer conference should do, first; develop coming leaders in the younger generation, and quicken those who are now at the head of affairs. Second: be a means of knitting closer together our outside Churches with our Spokane Churches, making them mutually helpful in social as well as religious matters. A strong bond of brotherhood should be easily established by the annual holding of these conferences.

One recent event has impressed all who took part in it. At a banquet tendered to Dr. Sawhill in the Second Church during his recent visit to Spokane, 150 people from the Spokane and outside Churches were present, broke bread and heard each other sing and talk, for practically the first time! This feeling of oneness should spread throughout the Inland Empire, and by what better way than a 10-day conference each year, ending with a big "All-get-together Day," with picnic, other events, and a rousing campfire rally.

Last and not least, our young people should have a place where they may gather and educate themselves in the work of Christ and the Church: slip away from the jazz and materialism of the world; have outside spaces in which to develop their spiritual muscles for a certain period each summer, since we are not to have a United Presbyterian college in this section.

Dr. John E. Bradford, educational secretary, during a recent trip to Spokane told us that the Inland Empire could not have the denominational school planned for the Northwest. However, the next best thing may be had, an annual conference of inspiration, aspiration, spiritualization and education which will compensate in a great measure for our loss.

With a group of "willful men" such as Rev. Harry E. Kelsey, First Church; Rev. W. A. Stewart, Second Church; Rev. E. H. Carson, Third Church; Dr. H. E. White, Fourth Church, Spokane; and Rev. D. A. Russell, Washtucna; Rev. Richard Graves, Pullman; and Rev. T. H. Hayley, Spirit Lake, composing the vertebrae of the conference, we cannot fail.

The Inland Empire must have a summer conference worthy of the name in 1925, the year of opportunity, progress and realization. The stars are propitious; the country is emerging from its post-war dumps; crops are better, and if the plans are properly and broadly "laid" during this summer, autumn and winter, the resultant "hatching" will be a consummation greatly to be desired.

It can be done! All hand, heads and hearts to the standard, displaying the words which kindle every loyal United Presbyterian soul: "U. P. Conference, Inland Empire 1925. We Serve." It will be done.



FRENCHBURG SCHOOL AND ENVIRONS.

Teachers Home on left. School, center, above. Dormitory, right above. Abandoned School, lower right. The Administration of this school is under care of The Women's General Missionary Society, of the United Presbyterian Church.



WOLF LODGE BAY ON LAKE COEUR D'ALENE
In the vicinity of the Baptist summer assembly grounds. Spokane, Washington.
Photo, Spokane Chamber of Commerce.

THE SPIRIT OF THE PACIFIC NORTHWEST

BY REV. W. R. SAWHILL, D. D. Seattle Washington.

A REQUEST for an article on the topic named above finds one busy with many other matters which seem to need one's service. It must be brief for time presses. Yet it is gladly given, not only for the sake of the Church and her work in the Pacific Northwest, but for the sake of the work of the Church at large.

I take it that it is especially of the spirit of the United Presbyterians that I am asked to write. It is this at least that I am trying to keep in mind, and it is this which is meant mainly in that which follows.

In general, this can be said. The spirit of our people in the Northwest is not different from that which is found in other portions of the Church. They are a conservative, industrious, intelligent, law abiding, God fearing company of people. They are of that substantial, middle class, out of which our Church everywhere is so largely taken. They believe in the Bible; they hold to the historic and well established truths and teachings of the Church, and they are loyal to their own denomination. In service, she is not only attempting to care for her own but is seeking the lost, and by a very definite effort of evangelism is building herself up out of those who are found about her. In loyalty to the work and teachings of our own denomination, she stands with those of our denomination elsewhere and is, I think, not less careful nor consistent than those in general in other portions of the Church.

The writer has just returned from a visit which has covered the large portion of our Church in America. But no matter where he has gone, he has been impressed with this fact. The oneness of

our Church wherever found, and the likeness that there is between its different parts. Everywhere he found a steady going, faithful company of Christian people who were devoted to their Church and to their Christ. To this the Churches of the Pacific Northwest are no exception. They are an integral and natural part of the whole Church. They are far in miles from its other sections, even from those found elsewhere on the Pacific Coast. They are farther still from its main body and from its most important center. Yet they are one with them in sympathy and service and life and are close to her in those matters that build up the Church and hasten the coming of the Kingdom.

One comes a little closer to the topic, when he writes down this. The United Presbyterians of the Northwest are a choice company. This is not written in any sense by way of comparison or contrast with other portions of the Church. Not at all. But it is used in the sense of a chosen or selected company. Of the United Presbyterians coming from the East to the West they are probably among the more loyal and those who are most anxious for a Church of their choice. This leads them either to find their new home in the bounds of a congregation that is already established; or if they are farther away, they are willing to make sacrifices to attend a Church of their own persuasion; or if that is not done, then to lead in the establishment of a Church like that from which they come. Of those who have come into our Church from other Churches, or who have been won for the Master out of the world outside, they are perhaps that portion to whom a Church like our own

makes a special appeal. Whatever they may have been originally, they become, generally speaking, faithful earnest supporters and workers in the Church.

Not all United Presbyterians of the Northwest are what they should be. That is, of course, to be regretted. Some are careless, some are half way Christians, some are seemingly clear across the borderland back into the world again. Yet all in all, they are a goodly company, faithful to that which is committed to their trust and both by faith and works giving the testimony to their allegiance to their Lord.

The United Presbyterian Church of the Northwest is in one of the newer portions of the country and is naturally somewhat influenced by its surroundings. It has a little of the flavor of the frontier and perhaps somewhat of the self dependence of the pioneer. They are alert, ambitious and hopeful of better things. They desire especially that some of the things that have made the Church strong and stable in other portions may be theirs here as well. Especially are they anxious to have in their midst, one of their own educational institutions. Time and again in Presby-

tery and Synod this is said: "WHAT WE NEED IS A CHURCH COLLEGE. We can never hope to build up our Church as it should be built until we have a college of our own. We must rear very largely our own ministry or at least make our contribution to the general company of the workers of our Church if we may ever hope to play the part that we should in our own field." This is one item suggestive of her spirit. Like a younger child, she longs for a full place beside her brothers and sisters and to grow so that this may be possible.

One must not close without this statement. The United Presbyterian Church is most appreciative of the help which has come and is coming to her from the older portions of the Church. They have sent their ministers, their members, their money and their personal and ecclesiastical encouragement to make possible such a Church as may be found here. For this, the Church of the Pacific Northwest is deeply grateful; and she hopes to render back to the Church at large that kind of appreciation which is most full of meaning, a work well done for the Church and for the Master.

LAW OBSERVANCE

Abraham Lincoln's Message

"Let every American, every lover of liberty, every well-wisher to posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country and never to tolerate their violation by others. . . . Let every man remember that to violate the laws is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice. In short, let it become the political religion of the Nation."

FOREIGN CORRESPONDENCE.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

DR. W. B. ANDERSON AND DR. C. S. CLELAND IN EGYPT.

Tanta was the first mission station visited by our commissioners from the Board, and Tanta surely set a mad pace.

They were met at Suez, haled off the steamer, brought by train to Benha, where they changed to a Ford and came on to Tanta, arriving there at 11:30 of a Saturday night. Every body was up early in the morning for the program sent Dr. Anderson to Bissun, where he preached, thence to Sheen where he preached again, then a hasty lunch picnic style by the road side and on to Kafr Sheikh where he preached in the afternoon and back to Tanta where he preached again in the evening in the Tanta Church.

Meanwhile, Dr. Cleland preached in the Tanta Church in the morning and at Toukh-en-Nasara in the afternoon. In this strenuous fashion, our commissioners learned something of the village preaching places of the Delta. I fancy they might look upon the good old Ford as not an unmixed blessing.

They spent all of Monday visiting the hospital and in conference with the doctors. Tuesday morning was supposed to be given up to correspondence but a visit to the famous Seyyid-el-Badawie, Mosque and sacred shrine here in Tanta and a visit to the governor of our Province left little time for letters. In the afternoon they visited Shebin-el-Kom and had an opportunity to give a gospel message in the Church.

Wednesday was given up to the Training School for Bible-women and to the Girl's Boarding School and to a study of the problems peculiar to each of these institutions. In the afternoon they inspected the land for the Mary Clokey Porter Girls' Boarding School and the two New World Movement houses in course of erection, one a Center for Women's work and the other intended as the Y. M. C. A. and residences for two Foreign Board missionaries. By this

time our friends were tired, but they showed no signs of weakening.

On Thursday morning they started out for the Allegheny to see how the evangelistic missionary used the Nile and the canals of Egypt to help him carry the Word to the people. At Zifta, Mr. Work took them in charge, and gave them a busy day.

On Friday they boarded the Mission railway car, known as the "Delta Car" which runs on the narrow gauge roads of the Delta. To make it more realistic they were allowed to preach at Sombat one of the hundreds of villages along the line. The trip along the line on this Delta Car probably gave them the best idea of the extent of the field and the urgency of the need in this populous district.

The Ford went after them Saturday morning and brought them back from the Delta Car to Tanta in time to eat a hasty lunch before taking the State Railway to Alexandria.

Just to break them in gently to this land of sun and heat and dust, Tanta gave our Secretaries a regular through going dust storm which filled not only their eyes, but also their lungs with the landscape of Egypt.

Speaking personally, this writer thinks it would have been well worth while had the Foreign Board sent its commissioners out only to inspire and encourage their missionaries. Never did our mission homes entertain guests who were more welcome from the first moment to the last of their stay. With grateful hearts we thank our Board for this good gift.

A Member of the Tanta Station.

THE BOARD MEMBER'S VISIT TO ALEXANDRIA.

In America we praise people behind their backs, in Egypt we do it to their faces. Since we are in Egypt it would be easier to express to our Visitors our appreciation of their visit rather writing it out in a proper article. But we realize that not only do Dr. Anderson and Dr. Cleland need to hear our "thank you" but the friends at home need to hear it, too. As some one said in our

Association meeting, "We are glad to have representatives of the home constituency with us but we are doubly glad to have as these representatives, Dr. Anderson and Dr. Cleland."

Since my particular corner is Alexandria let me voice the gratitude of every member of Alexandria Station for the privilege of having these members of the Foreign Board in our midst. It was opportunity and pleasure of the rarest kind and we appreciated it. Long before they arrived plans were laid for every minute of their time. Every department of work had its share of consideration. A very real share it was, too. Indeed it was the realness of this share that impressed me most of all in their visit. No detail was too small, no repetition monotonous, no part of the work uninteresting to these men. After months of travel and facing Mission problems in other lands they came to us apparently untired and full of enthusiasm. Their genuine interest, their sympathetic understanding, their calm, confident faith are things we will not soon forget.

The visit in Alexandria included the Sabbath Day and it was indeed a day of blessing. Dr. Cleland's sermon at the morning Communion Service was most impressive. The afternoon services were well attended and carried their own blessing. Dr. Cleland spoke in Bacos and Dr. Anderson in Karmous. Then in the evening Dr. Anderson had the English Christian Endeavor meeting. The young men felt the importance of this opportunity and had circulated printed invitations a week before. Late in the afternoon a rain came on but in spite of it we had a record attendance and a crowded room.

The rain continued all Monday and interfered somewhat in the itinery plans. Dr. Cleland's cold kept him unhappily bedfast but Dr. Anderson succeeded in visiting the schools and meeting places. Dr. Cleland's illness was the only "rift in the lute" but the day of rest had the desired effect and he was able to travel with Dr. Anderson on Tuesday afternoon.

We let them go very reluctantly, but

we desired to appear unselfish with our sister stations. Perhaps they will come again. Will you send them? We need their strong, kindly influence among us and we need the friendly touch with the home church.

FLORENCE WHITE,
Alexandria, Egypt.

HOME FOLKS IN OUR FIELDS ABROAD.

"Adown the lanes of memory bloom all the joys of yesteryear." And among the choicest of these in the memory of every child of the manse are the visits of pastors and missionaries who knew how to be the childrens' friends. It was in some of those happy visits that many of us first came to know Dr. W. B. Anderson and Dr. C. S. Cleland whose presence with us here in Egypt through these past days, not only as representatives of the Board of Foreign Missions, but as true friends, has brought to us inspiration and blessing.

Their itinerary included only a few days for Benha and district. The first evening was spent with the missionaries of the station in the Walker home. Egyptian chickens may have stopped growing too soon, but they do taste good in chicken pie, the kind Mrs. Walker makes. January is cold even in Egypt so the little stove in the drawing room served to drive out all chill and leave only coziness and good cheer in the little circle gathered around it.

The next day was district day and Mr. McConnell writes of it as follows:—"We started in the Ford with Drs. Anderson and Cleland about eight o'clock and passed through the village of Quesna where we have an evangelist at work. As Wednesday is market day in Quesna, thousands of people filled the roads in all directions with their varied produce of buffaloes, camels, cows, donkeys, poultry, and all kinds of vegetables. From Quesna we drove to Birket il Sab through the green clover and wheat fields of the Manufieh province said to contain the richest farm land in Egypt. In Birket il Sab a very comfortable new mission building has been erected which serves two purposes, that of affording a commodious school

room during the week and a chapel for the Sabbath services. The Board Deputation inspected the new building and Dr. Anderson spoke to the boys and girls. Before we had reached this village one of the spark plugs went wrong (an unheard of thing with Mr. Walker's Ford) and we were compelled to make the rest of the trip on three cylinders. This is what Mark Twain called "the cussedness of things." From there we went to Mit Bera where the evangelist is doing double work, that of teaching school during the week, and holding religious services on Sabbath. After inspecting the school and listening to the pupils recite Bible verses we returned by way of a road leading along the canal."

That evening an inspirational meeting was held for the Christian workers in Benha and about thirty listened to Dr. Anderson as he told of the possibilities of the Christian life lead by the Holy Spirit and lived every day. It was a blessed time of fellowship for his words rang true.

The next morning Dr. Cleland delighted the children of the Boys' and Girls' Schools with his kind words of commendation and encouragement. He seemed to have a kind of magic effect on the children and to call forth the very best that was in them.

A short time was spent in the clinic where Miss Holland and her assistant were treating patients and where Aziz Effendi the evangelist from Shiblanga was giving the message of salvation. One old Mohammedan said while we listened "Tell us that story again. I never heard that before."

The new Benha Church was visited. It is nearing completion at a cost of about five thousand dollars and is the very first of the Delta Churches to be built through the ambition and efforts of the Egyptian pastor. We are proud of our pastor and find it a great privilege to work with him.

Drs. Cleland and Anderson were so greatly interested and so keenly appreciative that it was a great pleasure to share with them our joys and difficulties. We would wish for them that through the years they may have blessings rich and

rare for all the gladness that they give.

SARA ADAIR.

ASSIUT.

One of the most interesting events of the visit of Drs. Anderson and Cleland was the laying of the corner-stone of the Administration Building of the Pressly Memorial Institute. A great tent of the brilliant Egyptian applique work always rented for such occasions held the 420 girls and twice as many friends of the school. The program included songs by the girls, a history of the school nicely given by Mrs. Gibran, 1906, a fine address by Dr. Anderson drawing from his experience in India warnings and lessons as to the neglect or education of girls that would have been hard to express more directly, an address and the laying of the stone by Dr. Howell, the American Minister, who came from Cairo to render this service to the Mission and to express in glowing terms his appreciation of its methods and work, a word of thanks by Miss Criswell, and closing prayer by Dr. Cleland. Enlivening music by an Egyptian military band loaned for the occasion and the ever present cheers for Saad Pasha Zaghloul gave local color. In spite of joy that the foundation has been laid the delegates' hearts too were saddened because the building is being held up a year for lack of funds. (See April Magazine.)

That first day "They" lunched with Dr. and Mrs. Howell at the home of George Bey Wissa, the local American Consular Agent. After that we jealously passed them around among ourselves. The Egyptian teachers of the College gave a tea in honour of Mr. and Mrs. Minister and the delegates with speeches on different phases of College life mentioning the daily class work in Bible a very active Y. M. C. A. and the volunteer band, and street Sabbath Schools with a weekly attendance of one thousand conducted by teachers and students.

Time would fail me to tell of the sermons, talks, conversations, prayer meetings, and conferences in which our visitors brought help and inspiration; of their never-failing interest and

sympathy in personal and mission problems; of their visits to the College and its preparatory department, to the Pressly Memorial Institute and the Khayatt Girls' School, to the Hospital with its free and pay, eye and general clinics, the waiting rooms where hundreds hear the Gospel, the Arabic prayer service for helpers and convalescents, and the staff prayer meeting, to the town with its thousands of needy and untouched. Then they went as they had come in the night and left us gladdened and more than ever thankful for such men as these at the home office.

LORETTA M. HOYMAN.

IN CAIRO.

Two teachers from Bryn Mawr came in one day and spent nearly two hours visiting the Ezbekia Girls' School. They apologized constantly for taking my time and interrupting classes. And I assured them each time with great heartiness that it was such a pleasure to take time for people who are really interested. Their visit stands out in my mind as one of the pleasant memories of the year.

If this was true of two strangers, you can imagine how we all felt when Drs. Anderson and Cleland visited Cairo. Time was too short, we could not possibly say all we wanted to say, we could only show a few aspects of our work. And before we knew it they were gone. It was like having a visit of only an hour or two of some beloved member of the family, the end comes suddenly and leaves us with the feeling that we have not even begun to really visit and yet with the feeling, too, of deep satisfaction in having had just those few moments of fellowship.

They arrived in Cairo at 6:30 Wednesday morning, breakfasted at 7, and began their tour of inspection at 8. They had only four days for Cairo, so every moment of their time had to be carefully planned. They visited the Theological Seminary, the Orphanage, the Ezbekia Girls' and Boys' Schools, the College, had a glimpse at some, at least, of the nine day schools for girls, saw some of the meeting places, Dr. Buchanan's Child Welfare Centers, some of the

Churches and Sabbath-schools, all, in fact, that could be . . . crowded in so short a time. Saturday afternoon was left free for "rest," and we all hoped that they managed to squeeze in a bit of that too!

On Monday Association began, and lasted for the greater part of three weeks. So, of course, they spent a much longer time in Cairo than four days. But all their time after Monday was given up to the regular meetings, and the only advantage the Cairo missionaries got out of their presence here was the opportunity of having them for dinner or supper. Dr. Anderson made his headquarters with Dr. and Mrs. Alexander, and Dr. Cleland, with Mr. and Mrs. Elder, but both those ladies told me "we never see them except at breakfast." I think it was rather heartless to fill their schedule so full, but it was a great pleasure to us to have them in for even such a brief time.

The Mission set aside an evening during Association for a reception given in their honor at the Girls' College. All missionaries of other Missions in Cairo were invited, and a most representative crowd of mission workers in Egypt gathered that night. Different individuals joined with us in bidding the Board's representatives welcome. Dr. Watson spoke on behalf of the American University, Mr. Smith for the Y. M. C. A., Canon Gairdner for the C. M. S., Mr. Swan for the E. G. M., and Dr. Boyd on behalf of the American Bible Society. They agreed in saying that when a member of the Home Board visits the Field it is an occasion for congratulation, to the missionaries, to the Church at home, and to the work itself.

I cannot close this brief account of their visit in Cairo without mentioning the banquet held in their honor. Twenty-one loyal Monmouthites carried Dr. Cleland off to dinner at the Ezbekieh Gardens Restaurant, and sixteen Westminsterites took Dr. Anderson to Liptons', and I think that the memories of those happy gatherings will long live in our memories.

THE MONMOUTH COLLEGE ALUMNI IN EGYPT.

It is understood that one of the chief regrets of king Tutenkhamen is that his sarcophagus was not opened prior to the Monmouth Banquet which was held on the evening of February 21st in a dining room in the center of the beautiful Ezbekieh gardens. This merely indicates the estimate which one who is able to take a long view of affairs puts upon a gathering of the Monmouth clan.

The guest of honor was Dr. C. S. Cleland. All who have seen Dr. Cleland have realized that he is a superior man but those who had the privilege of hearing him tell of his college days were given an insight into the factors which helped to make him the man he is. Several of the alumni were prevented from attending but the nineteen who were present had a delightful and inspirational evening. The last toast, "57 reasons why I am glad I did not attend a Boob College" reminded us afresh of a fact of which we are never entirely forgetful namely that we are citizens of no mean city, and alumni of no mean college.

NEAL McCLANAHAN.

THE WESTMINSTER COLLEGE ALUMNI IN EGYPT.

On February 19th, 1924 the first Westminster banquet in the history of the Egyptian Mission was held in Cairo in honor of Dr. W. B. Anderson whom we are all proud to claim as one of us. Fourteen sat down to tables decorated with the familiar blue and white, and enjoyed an evening of unusual pleasure. For various reasons not all of the Westminster alumni were able to attend this first meeting but the fourteen who were present represented classes from 1893 to 1920.

Rev. F. S. Thompson, class of 1903 acted as toast master presenting a program of toasts which gave all a genuine thrill of pride in our Alma Mater and revived memories and interests that had been well nigh buried under the manifold duties of Mission life. Rev. R. G. McGill '02 spoke feelingly of "Our Teachers;" Miss Davida Finney '09 held

up for review the various organizations that help to make up college life at Westminster; Rev. C. C. Adams '05 brought happy recollections of "Our School mates;" Rev. R. W. Walker '98 told some "Reminiscences" from his own and other peoples experience of college days; and lastly Dr. Anderson '94 pictured "The Westminster of the Future."

The practical outworking of the gathering was the organization of a Westminster Alumni Association for Egypt, with Rev. J. W. Acheson '07 as President and Mrs. C. C. Adams '07 as Secretary for the coming year. All left that "upper room" in the heart of the city of Cairo with a renewed pledge of loyalty to Westminster and a definite purpose to give practical support in every possible way.

NELLIE ADAMS.

VISIT OF DOCTORS ANDERSON AND CLELAND IN THE FAIYUM DISTRICT.

"I hope that you reached home safely with your precious cargo." So wrote a friend to Mr. Galloway on his return from Cairo after the Annual Association Meeting.

Indeed it was a precious cargo that consisted of our two young ladies Misses McFarland and Wright and our Board Commissioners, Drs. Anderson and Cleland. The Ford was full and baggage packed tight and high on both running boards. Fifty two miles of splendid roads along the west edge of the Nile valley; eight miles across rough roadless desert to the Faiyum Oasis and 18 miles further in the Oasis to the City of Faiyum make up the eighty mile journey by Ford. The trip across the desert might not have been so easy had not Dr. Askren gone to meet the friends at the point where the road enters it and piloted them across taking some in his car. Even at that it devolved upon the Board's Deputation to lend assistance on two occasions to help the Ford get through the deep sand!

Our Egyptian friends like to hear "a new voice," as they call it so the Faiyum City Church and the Sennores Church each wanted the privilege of hearing a message from our Board's

representatives. These congregations are self supporting. The one in Sennores was founded more than fifty years ago by the late William Harvey. Dr. Cleland went there to preach and Dr. Anderson preached in Faiyum. It was a treat to American Missionaries to hear a sermon in English. The pastor did the interpreting and did it well. It was a helpful message on the Holy Spirit. The Truth was put so clearly and simply that all could understand. It was just the message we needed to hear.

Sabbath afternoon the street Sabbath School was visited. The work was begun more than a year ago by Mr. Galloway in a large Mohammedan suburb of the City. Two rooms are rented for one dollar a month. Men and women, girls and boys attend. The Bible women have charge of one room; Mr. Galloway's evangelist the other. It rejoices our hearts to hear these people singing our songs. The brief message that Dr. Anderson brought to these simple folk through the evangelist as interpreter will not be forgotten.

On Sabbath evenings we American workers get together for a little prayer and praise service. Dr. Anderson gave us such an encouraging message.

There are more than one hundred villages in Faiyum district. Monday was spent visiting some of the schools and meeting places. It was out of the question to visit all the places. Seila, where we have a teacher and evangelist, was visited. Of the forty children in school the majority are Muslims. The new building belonging to the Egyptian Church, with a nice yard, filled with a fine looking lot of boys and girls, the nucleus of a future congregation, was a small sample of what we hope the Board will help us establish not in ten only, but in the hundred villages of the district.

An unsafe bridge on the road to a second village where there was a school and meeting place prevented their going further, so our friends were taken to see the Hawara Pyramid not far away. Faiyum boasts of two pyramids. Treasures have been found there by the noted archaeologist, Flinders Petre. They en-

joyed climbing to the top and seeing the view.

In the late afternoon we went to Tamis to see the New World Movement building there. This neat little building serves for the village school as well as the Church.

The ride to this village was delightful. The green fields, waving palms and lovely sunset all added their charm. But the trip home was marred a bit by a goat. This goat acted about "as silly as a goat could act" so Dr. Anderson said. Anyway, although Mr. Galloway was not driving fast it got run over and died. We stopped to see what damage was done. Soon a crowd gathered. They declared at once that we should pay for the goat. Mr. Galloway explained that we were American Missionaries and wanted to do what was right about it. He asked that they send for the chief of the near by village. . . He would come in just a minute they said. We waited fifteen minutes and still they insisted that the mayor would come in just a minute. All this time Mr. Galloway spoke in a kindly tone of voice and soon they calmed down and decided we were different from the kind of people they first thought us. One said that we might have driven on and no one would even have known who we were that had killed the goat. After the mayor arrived a settlement was effected out of court. The fault not being our exactly, the owner of the goat a poor man the mayor wrote a receipt for \$2.50 half the price of the goat paid by us and called the matter settled. Then Mr. Galloway told them that he wanted to give them something better than money. He handed out tracts for Muslims. As this was a Muslim village never yet entered by us this incident may be the means of opening a door. As we drove away the men and boys were pushing and tugging to get the tracts, kicking up a cloud of dust as they surged along.

The rest of the story of our esteemed visitors in Faiyum will be written by another. Their short stay in our home was a real inspiration to us. I hope

to tell at another time about this New World Movement house in which we are living.

MRS. E. K. GALLOWAY.

LUXOR, EGYPT.

Our Board Commissioners have come and gone from the Luxor District. They arrived Saturday, March 8th. Dr. Cleland preached to our Egyptian congregation, Sabbath morning and Dr. Anderson at the English Service held in the chapel of the Girls' School, in the evening. The message was so simple that our biggest girls could understand it and such a message on the Power of the Spirit that we all longed for a deeper infilling.

Dr. Cleland was guest in the home of Rev. and Mrs. Pollock and Dr. Anderson at the home of Dr. and Mrs. Frank McClanahan.

Monday morning, they visited the Boys' School, then Mr. Pollock took them in Dr. McClanahan's auto, taking Ameen Eff along, to a meeting at Bayadiéh, where he goes every Wednesday to hold meetings. Ameen Eff is our converted Muslim evangelist. At noon, Drs. Anderson and Cleland were guests of the Misses Wilson and Walker in their home, in the evening they were at the home of Dr. and Mrs. McClanahan. Tuesday's program began at Dr.'s. Clynic then back to the Girls' School for noon. Both these gentlemen ate at the third class table with the girls and seemed to relish "melokhie" as much as the girls do. They were off to see Karnack Temple in the afternoon and had dinner with the ladies of the Girls' School in the evening, and wound up at the Y. M.'s C. E. at 8 o'clock at Rev. Pollock's home. No, their busy day was not ended! They had an appointment 9:30 With Davoud Bey Teckla, a well-to-do Protestant who is here on his House Boat. It was he who was largely responsible for building the new little stone Church down near the sea shore at Ramleh.

Through the efforts of Mr. Charles Bell, permission was granted to our Commissioners to visit the new tomb, Wednesday. The whole day was spent

sight seeing on the West Side, with a wind up at dinner at Rev. Pollock's home. Thursday morning, they were off with Mr. Bell to see the sights at Assuan returning Saturday after noon and leaving for Bellyani, where the "Witness" is at present. They were the guests of Rev. and Mrs. Fairman over Sabbath and one of them was to preach for Rev. Ziekri, our pastor, there.

Their presence with us at Association and here in our station was a big inspiration and to quote William Greenhill, we feel they are just, "The most understandinst 'men' they is."

LAURA B. WALKER.

BENI-SUEF, EGYPT.

On the afternoon of the fourth of March the Board commissioners, Drs. Anderson and Cleland, reached Beni Suef. Mr. and Mrs. Galloway brought them over by auto from the Fayoum. This gave them the opportunity of seeing the rich farming land around Fayoum and Beni Suef and also a glimpse of the desert between the two places.

They went first to the Scott home for tea and then came over to our home for supper. It was certainly a privilege to entertain such courteous Christian gentlemen. We were glad to have our teachers and servants come in, as usual, for evening prayers and to share with us in the fellowship. Mr. Scott came all too soon to take them home.

In the morning early he brought them back to attend Chapel in our Girls' School of about two hundred. Miss Noordewier was in charge, though only having taken the school over the day before. Her use of the Arabic and handling of the situation called forth the praise of the commissioners. At Chapel Dr. Anderson made a happy little talk, through an interpreter, which the girls much enjoyed. Then a hurried visit was made to each class room, the crowded condition of which helped them to understand why we so much need the promised new building.

The quarters of the missionaries and teachers were visited and then Mr. Scott whirled them away to visit a Primary

Boys' School in the outskirts of the city and then on north to visit, here a school and there a meeting place, at various stations between Beni Suef and Wasta, the junction where the Fayoum trains meet the main line. Here also stands one of the New World Movement meeting places.

They were back in Beni Suef for a late lunch and then out again to visit places off toward Joseph's Canal which carries Fayoum its water supply. Along the "Yussefy," as it is called, are scores of villages yet untouched. Dr. Anderson was called to Cairo that night on important business and next morning Mr. Scott was down with influenza so the trip for that day had to be abandoned. It was to have been to places south of Beni Suef and to round up at Minieh where Synod was in session. Dr. Cleland was glad of the unexpected day of leisure for letter writing and that night at ten joined Dr. Anderson on his way to Synod by train. God has been very gracious to keep these two good men in fit condition to follow their strenuous pace of inspection. We wish them God speed and would be most happy, if they could come again to see us.

HELEN J. FERRIER.

MANSURA, EGYPT.

My pencil has been poised over the paper for fully half an hour, while my poor brain tried to think of something really adequate to the subject. Dr. Anderson and Dr. Cleland have come and gone, and to put it simply their visit was both a pleasure and an inspiration. They arrived in Mansura at 3:30 one afternoon and left immediately after breakfast the next morning. They had time only for a glimpse into our crowded Boys school and another into the Girls school, before dismissal. Later they were shown the meeting place in the Ezba, the Boys school property with the adjoining land and buildings which we hope can some day be added to make a respectable entrance into the school from Main street, and also to house a reading room where young men may be gathered for classes.

After a brief circuit of the town they

came back to look over this property which houses the Girls school, Community center, and the missionary families. It pleases us and will please you to know that they expressed themselves as feeling that this New World Movement purchase was certainly a bargain.

The next morning they were taken by motor to Simbellawain where they saw a Boys' school and a Girls' school which grew out of it and now outnumbers it. This and Zifta were the only sub-stations they were permitted to see of all this great big province. We would have liked them to see Dekernes, Sherbine, Damietta, Mehalla Kebir, Matarea, and Manzala also. However I think they have promised to make up for the shortness of their visit here with an unusual amount of interest in Mansura district from hence forth.

Mrs. Work writes that while they were in Zifta which is part of our territory, you know, they saw the regular meeting place, the ground in Mit Ghamr, purchased by New World Movement funds for residence and schools, the large Coptic school, and the many villages in all directions in sight of Mit Ghamr where work could be easily carried on, if funds and workers were available. She concluded "They were so appreciative and sympathetic in all they saw of our work, that we wished we could have kept them not only parts of two days, and a night, but for weeks. Their presence was a blessing and an inspiration to us." And so say we all.

ELLEN McLAUGHLIN.

ZAGAZIG, EGYPT.

Dear Friends:—"The first shall be last." That is what happened to us with regard to the visit of Drs. Anderson and Cleland. The boat from India arrived several days late, so the first stations on the itinerary were placed at the end and visits to other stations were made on schedule time.

They arrived in Zagazig about noon on March 18th. Doubtless they were weary and would have been glad to have a few moments of quiet before lunch, but this was our only chance, so we took them through the school for boys, the school

for girls, then to the room on the roof where the work for blind children is having its beginning these days.

This is a New World Movement project and is being financed by Miss Annie Kyle of Philadelphia. For a year the teacher, Miss Matilda Boulas, has been in training in Alexandria. In our schools here in Zagazig we have been accepting blind children for the past few months, to have them in readiness for her when she had completed her training. The first of this month she came, and her class of five pupils is one that would interest any one. Each one of them is rapidly becoming an enthusiastic Braille student.

We were indeed thankful that Dr. Anderson and Dr. Cleland could see this work. However humble in its beginnings, no work is more urgently needed in this land where so many are blind.

It is always a joy to show ones' work to prayer helpers. Instinctively we felt the deep prayerful interest of our visitors. The questions they asked were even an encouragement to one.

After lunch, Rev. Mr. Baird and Miss Paden took our guests in the Ford to Minet el Quamh, a district town, where a new building has just been completed, from New World Movement funds. It houses a school for boys, the assembly room of which serves as church and meeting place for both men's and women's prayer meetings. On the way home the Kafr el Hukama school was visited. Then came the meeting for our workers, where Dr. Anderson brought us a most helpful message. One of our younger teachers expressed what we all felt; "Had he continued speaking all night I would have been glad to listen to him."

Immediately after supper, we went to the station to see Dr. Anderson off on the first lap of his journey, to Mesopotamia.

Dr. Cleland stayed the night here and at 7:50 the next morning he is standing before the school boys who crowd the chapel to overflowing every morning. They listen eagerly to every word he has to say. Visitors like this do not come this way often and no one misses a word.

... The boys march out. A few minutes later, a door on the other side of the chapel opens and in come the girls from their side of the building. When the chapel is again filled, this time with girls, Dr. Cleland gave them an inspiring message. He may forget the five hundred boys and girls who hung on his words and who looked into his kind face that morning, but they will not soon forget him.

Chapel over, the Ford is ready, and another village, Mit Yeesh, is visited before train time.

"You've kept the best till the last," he said. No one could blame him after nine months of being rushed from one station to another, the word "last" sounded a bit sweet to him as he pronounced it.

MARGARET A. BELL.

SUDAN

Mrs. D. S. Oylor, Editor.

American Mission, Doleib Hill, Malakal, Sudan.

UNWELCOME VISITORS.

The first and most unwelcome visitor at Nasser and in many other places in the Sudan is the MOSQUITO. Why? Let me ask you a question, who enjoys being bitten by a mosquito while he is trying to sleep, or work, or do anything else? It is bad enough at any time to be annoyed by these pests, but it is worse still to be bitten by one who has dipped his needle in malaria germs before he comes around. There are untold millions of these insects about. At this season of the year the swamps are partially drained and mosquitoes have a fine place to lay their eggs. Fortunately not every bite means malaria because there are many different types of mosquito, and it is the Anopheles type which gives one the disease. To protect ourselves from mosquitoes our houses are well-screened, and we try to be very careful after sundown about going in and out. At night we sleep under mosquito nets.

There are three kinds of ants which are very unwelcome. They are white ants, army or red ants, and the kind that get into sweet things. White ants

are blind, and they live in dark places. If it is necessary for them to go into the light they cover themselves with a tunnel of mud. All timbers, boxes, posts, etc., must be painted with solignum in order to keep off these ants or they would soon be ruined. Dead trees, weeds, and in short everything that can be chewed furnishes food for these ants.

You know something of the ants that get into sweet things, but those at home are small compared with the kind that bothers us. We have the small kind also. These ants will eat through a cloth bag to get at sugar or anything sweet. They will even eat quite a hole in a fresh piece of meat.

The army ant protects himself by biting. During the rainy season they are on the move most of the time for the rains and high water make them travel most of the time from one place to another in order to keep their feet dry. They sometimes have their path through the veranda or house. One of these paths was discovered this last rainy season. At a certain birth-day supper after the plates had been filled and passed, one of the lady guests bashfully said, "Excuse me, something is biting me." Upon investigation it was discovered that the table was in the path of an army of red ants, and ten minutes or more passed before we were able to continue with our supper.

The flea is another unwelcome visitor. Besides the creepy feeling he gives one as he travels about, he often stops to take a bite. Of course he annoys some people more than others. I think you will find fleas from the time you land on African soil until you leave.

Then there is Mr. Scorpion. Do you happen to know him? If you should see one or two you would soon learn to know the pests, especially if one suddenly introduced himself. The scorpion carries his tail, which is as long as his body, over his back as he moves about, and if he meets anything in the way he suddenly flips down his tail, which is equipped with a very sharp-pointed stinger. How do I know? One evening I was preparing a bed and a scorpion was in my way, or rather I was in his

way. He gave me no time to see him, or move aside, but he introduced his said tail first. I knew right away what had happened for there is nothing else that has the same pain or feeling. I used a remedy that is good for these stings and also for snake bites, but regardless of the treatment the sting pained for several hours. This happened about seven p. m. and I did not want to bother the doctor. Had I gone to him he would have used some cocaine, and the pain would not have lasted so long. I am glad to say that very few of us missionaries have been bitten by scorpions.

There is a small snake which sometimes gets into our houses through small cracks or an open door. There are several kinds of these visitors and nearly all are poisonous. They are easily seen and I do not think any of our people have been bitten by them. Once in awhile a larger one comes in but it never prolongs its call after we see it. A Nuer will never kill a snake if he can get out of its way. He will come and call a white man to come and kill a large snake in his house. An Anuak will kill a snake if a white woman is all the help at hand.

Do you know what an English sparrow is? We have them here but they are larger than those at home. We call them dura birds because they eat the dura or kaffir corn of the natives. These little birds have quite a number of yellow feathers in their wings and tails. They cause a lot of destruction to crops.

There are numerous insects of the beetle type that are not needed in the garden among the little seeds and plants. These with the dry weather make it difficult to get a good stand of whatever is planted.

The crocodile is an old inhabitant of most of the Nile valley, even back up the Sobat as far as Gambeila. "Why are they unwelcome," do you say? "We have them in the zoological gardens in America." That is true enough, but have you seen one out in the open instead of in a pen? If you have you can understand the feeling which comes over us when we see them down on the river bank, or in the water.

The hyena is another old inhabitant of this country, and he is a most unwelcome visitor. He can kill more cattle and small game than any other animal I know about. He seldom bothers a human being unless he found a sick person, who had been deserted. We hear hyenas nearly every night, and when they howl the dogs belonging to the Arab merchants begin to bark. Dogs will not attack a hyena. We soon become accustomed to these noises and our sleep is not disturbed.

With all these unwelcome visitors we are not ready by any manner of means to leave here. Describing such visitors really sounds worse on paper than the actual experience is of coming in contact with them.

MRS. H. B. GEPHARDT.

March 11, 1924.

To the Women, Young Women, and Juniors of our Church who had a part in making our Christmas a happy one. Dear Friends,

I should have thanked you all long before this for the many dolls, work bags dresses, scrap books, etc. which you so kindly sent for our girls in the Sudan, but thinking that you might appreciate some expression of thanks from the girls themselves rather than from me I waited until after Christmas when the things were given out and then asked those who are far enough advanced to write letters to write a thank you letter and I shall give you here some extracts from these letters in regard to their gifts.

"Thank you for the dress you sent me. Every time I put it on I think of you."

"I am very well pleased with my gift."

"I have made a dress for my doll which is up to date and put a ribbon on her hair."

"I shall keep my doll with me and think of you every time I see it."

"May I be able to reward you in the future."

"Thank you for your nice gift which you sent; it must have taken a lot of time and labor to do all of that for me. May we be like you and think of others and not think of self always."

"I can't send you a gift as you sent me but I can love you."

"My dress just fits me."

"I wish I knew you in person then I would be better able to thank you."

"Thank you for the gift you sent, and not for that only but for the thought that prompted it. May we also learn that as we received freely, to give freely as well."

"By the gift you sent you reminded me of the great gift of our Lord Jesus Christ who gave himself for us."

"May we also learn to give to those who are needy."

"May God reward you."

"I shall remember you as long as I live, and remember your kindness in sending me this gift."

"Thank God that there are people that think of others."

These are only a few short extracts from the many letters which came in. We had enough of gifts to give both boarding and day pupils which made them all very happy as well as we ourselves. To really appreciate how much the girls love these gifts one should see them though when they receive them, how I wish that you might all have that opportunity. Our girls this year number over two hundred and thirty which makes a full school for us.

Thank you all most heartily, and with very best wishes I am

Yours in His service,

ELSIE E. GROVE.

Foreign Correspondence Continued in
July number. Editor.



EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

OUR HOPE.

There are two important subjects in this issue we hope will claim the attention of the readers of the Magazine. First is the development of the Frenchburg Missions. Nothing under the care of the Home Mission department has given more favorable returns in life and service than the Frenchburg Missions. Another enterprise yet to be launched is the hope of the College in the great North West. If we are planning to grow into wider usefulness the one important project is to provide a first class orthodox school for our young people who are beyond the reach of our schools in the east and middle west. If we are hoping to hold our denomination we must plan to meet the immediate demands of the promising youth of the Pacific Coast. This Home Mission number glitters with promising opportunities.

* * * * *

WHAT SHALL THE ANSWER BE?

The call of the Central Committee of the New World Movement of the United Presbyterian Church for a month of prayer and consecration and sacrifice by the membership of the Church is most timely. The fourth year of the greatest advance movement of the Church in all its history is almost ended and at present it looks as though there would be a shortage of more than two million dollars in the payment of the pledges made by the members of the Church, due July 1, 1924.

This is a most serious condition and means tremendous things in all departments of missionary work at home and abroad. Great disappointment and distress have been occasioned in Egypt and India because it was necessary for the Foreign Board to send a message to stop all building operations because there were no funds in the New World treasury.

We have faith to believe that United Presbyterian men and women will "keep faith" and will pay the full amount pledged but it will take a mighty effort—it will take prayer and self-denial and much sacrifice on the part of all to reach the goal set.

It is true that many people, in certain sections of the Church, have met with adverse conditions and misfortunes and are not able at the present time to meet fully their obligations but they have, we believe, just as fully determined to pay these solemn pledges sometime. However there are many, many more people who have not met these unfavorable conditions but have been prospered in an unusual way and there are many perhaps who did not have the faith to subscribe as much as they should or could have done at the time pledges were taken. Then too there are many young people who have "grown up" since the beginning of the Movement and are now "Wage earners" who can give out of their "abundance"—if they will—although their names were not on the original pledge list. Many new members have come into the Church who had not the privilege of pledging to this great Forward Movement of our Church in its opening days. Surely many of these will be glad to do their part in raising the full amount of the funds now due and so much needed.

Some of the great Christian Denominations observe annually a time of

prayer and fasting and sacrifice. Our great sister denomination, the Presbyterian Church, has just gone through a similar crisis and has met the emergency and has come out "on top."

When the Presbyterian General Assembly met last year its Board of Foreign missions reported a deficit of nearly seven hundred thousand dollars. Three months ago judging by the rate at which contributions usually come in toward the end of the fiscal year it looked as if the Board would come to the next General Assembly yet deeper in debt. Then a week was set apart as "Sacrificial Week" and men and women observed it seriously. Today we hear that "March was such a month as the Board had never known in its history. The checks simply poured in. The tide of money rose higher and higher. When the Board closed its books for the end of the fiscal year, only \$28,621 of the deficit was left. Since April 1, special gifts have wiped out the deficit altogether." This Board received from living donors more than two fifths as much again as it had received the year before, and the total receipts amounted to \$5,167,780.00 the greatest in its history.

It is true that the Presbyterian Church is many times larger than our United Presbyterian Church but so are the responsibilities carried many times greater. The same spirit of devotion and loyalty and love that brought success to that membership will bring success to us.

Let us take courage from the achievements of our Presbyterian friends and go wholeheartedly into the work of meeting our large obligations and we too will achieve great success.

Let us as members of the Church answer the S. O. S. call sent out by the Central Committee and pray and sacrifice and give to the very best of our ability even if it does "hurt."

Let us as women do our part in encouraging, by precept and example, a spirit of self sacrifice in our families.

Let us as young women do our part in sacrificing something of our love of pleasure and adornment and ease.

Let us as Juniors and Junior leaders sacrifice something that our great work for the little children of the world may not be hindered.

Let us all remember the great commission of our Master "Go ye into all the world, and preach the gospel to every creature" and obey His command to the best of our ability.

Surely if we do our part during the "sacrificial month" in praying, in sacrificing, and in giving, this year that threatens to meet a great defeat may mark a great victory.

MRS. J. D. SANDS.

Note—Mrs. J. D. Sands is President of Women's Board, Vice Chairman of Central Committee New World Movement also member of Executive Committee of New World Movement.
Editor.

SELF-DENIAL OFFERING—HOW MUCH DOES IT MEAN TO US?

A few years ago a consecrated young woman of Avalon, Pa., felt the need and heard the call to go and she offered herself to the Board. She was an only daughter, an only child, and that father and mother had centered all their future hopes in her. When she was accepted by our Women's Board, they gave her up cheerfully and asked for the privilege of supporting her themselves. Their only daughter and her support they gave as an expression of their love for the Saviour who left Heaven to save them. Oh friends! the least we can do is to give our money!

Shall we, the weak and dissipated sisterhood for whom "rest cures" are invented continue to go on in the selfish round bound up in our interests, living for our own worldly advancement? Shall we comfortable, happy, well-dressed people who are enjoying a free government and a Christian civilization lay the burden of the souls for whom Christ and our Church are holding each of us responsible upon the hearts and lives of those "out there" who have given up what we would not give up, living lives that we would not be willing to live, whose wildest dissipation is a missionary conference once in a few months and perhaps a garden party given by a government official once in three years, those exiles in that far off land whose hearts are aching for a sight of the old home land and the sound of familiar voices, but who are toiling bravely on, with the odds of life and health against them, for fear each week and each month may be the last they may have to work for God? Oh the very least we can possibly do is to give our money! Does our Church ask more of them than it does of you and me? Does Christ ask more? Will the fact that we give \$1 a year to our Association, or subscribe to the Missionary Magazine, or attend the missionary society meeting when it does not rain or when we have no other engagement, do these things entitle us to demand the pound of flesh in the suffering and cruel experiences and sacrifices which every missionary must make to do our work there? God has no two standards for consecration or service. No one anywhere in the Church has a right to expect any other member of the Church to make greater sacrifices for the upbuilding of His Kingdom than he is willing to make himself. If this work is Christ's work, then it is my work and yours. No one in all God's universe is expected or required to give, or do, or go, to any greater degree than I, or than you. When our missionaries sail for Egypt, the Sudan, India and Abyssinia, fathers and mothers leave their children here in this country to be educated, and they go out alone, and families are broken up; do you think there is any money gift for Christ which would be harder to make? Friends, a money offering is the very least we can do.

A little sister of ours in Africa gave the money equivalent of her whole life as an expression of her love to Christ. Another sister of ours, a royal princess of Ponape, Opatinia, daughter of a king and heir to the throne, renounced her right to the throne and her opportunity to become a queen, and gave herself as a missionary to the dark islands of the West, where she led scores of people to Christ, her King.

The Hindu girls in the boarding school of Ceylon gave up meat and fish, and lived on rice for a fortnight in order to send \$25 to help feed Christ's perish-

ing ones in famine stricken India, that land where "life is a long-drawn question between a crop and a crop." But there are about 3,000,000 perishing every month for the Bread of Life, and have we ever yet really sacrificed a single comfort or luxury that they may be fed? The Buddhist women in Japan gave the hair of their heads to make a rope weighing one and one half tons, to lift timbers and stones into place in their temple, what a rebuke to our self-sparing gifts! How it must hurt our Saviour to see the devotees of false gods outdoing his children in expressions of love and gratitude. The women of Israel sacrificed their vanity and dedicated their metal mirrors to be recast for the laver of the holy court. (Ex. 38:8) And shall Christian women not do as much?

It may mean some, I will not say sacrifice. "Leave the twaddle about sacrifices to those who do not appreciate the sacrifice of the Cross," said the heroic James Chalmers of New Guinea.

Our giving is to be estimated not by what is given, but by what is kept, or by what is given up." Christ showed His love for us by laying down His life for us. What can we lay down for Him to prove to Him that we love Him?

ANNA A. MILLIGAN.

* * * * *

STANDARD OF EFFICIENCY

POINT IX.

"ANNUAL REPORTS SENT IN ON TIME TO PROPER PRESBYTERIAL OFFICERS."

Here's hoping all reports were assembled, sent in and received before books closed. Sometimes there is an ugly black line after a certain society's name, in our Statistical Report: what does it mean? Simply this: the society in question failed to report until it was too late: it may have been that creditable work had been done, and our general secretary, even knowing this, could report only what was before her in black and white: coming through the regular channels. Then, too, one society, delinquent in reporting to presbyterial secretary, can hold up the entire line, causing no end of uneasiness to this long-suffering officer. "Better late than never" doesn't apply in this case: "Better never late" if you want your work to be duly credited "when" and "where" and "how much."

I once visited a good president of a really "up-to-date" society in some respects, and this agrieved woman showed me that fatal black line, protesting that they had worked so hard all year, etc. On questioning her, found a change had been made in local secretary: she had moved to another place, and the blanks had followed her: she had been too busy to return them to new officer: hence the tragedy.

"ON TIME" should be written just so, on every local secretary's calendar; let's begin now, planning to make promptness a feature of next year's program.

POINT X LAST BUT NOT LEAST

(a) A GAIN IN WOMEN'S MISSIONARY MAGAZINE SUBSCRIPTIONS, OR "A MAGAZINE IN EVERY HOME IN THE CONGREGATION."

One good angel has subscribed for three copies, for our Ezel women, in response to my request for literature, saying this periodical was the best literature she could send: nothing better for the missionary program we are planning soon for our Women's Club, here in Ezel. Before presenting this program, I shall give them a little history of our Magazine: who the editor is: of the days AND days of consecrated labor (without salary) that goes into every issue: of the place this Magazine holds among missionary periodicals today: of the news (first-hand) that keeps our interest up to concert pitch, and they will read and ponder, and ask for more of this kind of literature.

(b) A MISSION STUDY CLASS APART FROM THE SOCIETY PROGRAM.

(School of Missions recommended)

How any society can attempt to crowd into the monthly-program hour, the tremendous amount of material contained in these text books, Home or Foreign, passes comprehension!

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Where sin has tracked ten thousand ways,
Its victims to enanare;
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All ending in despair."

Its only solution, now admitted by men who have tried other rules, is Christ's Golden Rule, universally applied, and our text books show conditions and point the way to this Golden Rule solution.

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Try to send a representative to some Summer School of Missions where leaders can be trained and enthused for successful work at home. In addition to the text books and current-magazine material (as in Good Housekeeping) our own women are a wonderful aid, through the pages of "The Best Magazine in the World."

Yours for efficiency in all points,

JEANNETTE C. ALTER, Ezel, Ky.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

THE WORKERS PRAYER.

Lord speak to me that I may speak
In living echoes of thy tone.
As thou hast sought, so let me seek
Thy erring children, lost and lone.
Oh, lead me Lord, that I may lead
The wandering and the wavering feet;
Oh, feed me Lord, that I may feed
Thy hungering ones with manna sweet.
Oh, strengthen me, that while I stand
Firm on the rock and strong in thee,
I may stretch out a loving hand,
To wrestle with the troubled sea.
Oh, teach me Lord, that I may teach
The precious things thou dost impart,
And wing thy words that they may reach
The hidden depths of many a heart.
Oh, give thine own sweet rest to me,
That I may speak with soothing power
A word in season as for thee,
To weary ones in needful hour.
Oh, fill me with thy fullness Lord,
Until my very heart o'erflows
In kindling thought and glowing word,
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There is the fern of Patience, and the
fern of Longsuffering, and the fern of
Meekness. The Great Gardener of the
soul delights in the ferns, and He takes
us into the shade, the shade of disap-
pointment, or the shade of sorrow, or
the shade of sickness and pain. But it
is a very blessed shadow for it is the
"Shadow of the Almighty" Here the
ferns flourish and the cloudy day makes
the garden beautiful." Jowett.

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I believe that to me "His mercies are
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I believe that in return I should daily
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When is the Thank-Offering disbursed and where? At the first meeting of the Board in June, and is disbursed to all missionary departments of the Women's General Missionary Society.

What is the object of urging the giving of daily offerings rather than an annual offering? God's blessings to us are daily and we should express our gratitude to Him daily rather than a whole year before saying "Thank you."

Should the society thank-offering secretary take charge of all moneys and send same to the General Thank-offering secretary? NO, NO. The secretaries do not have charge of the money at all. The society treasurer sends it to the presbyterial treasurer and she in turn sends it to Mrs. J. B. Hill General Treasurer.

When do you send out the literature for the year? All supplies are for the use of all societies and are sent as soon as we receive your order.

We can not tell what will be best suited to your conditions so ask you to study the List of Supplies and order any or all that will be helpful to you.

These are free for postage, except the Pageants and Services.

If your society has not used the Thank-Offering Boxes try it for one year at least and then I am sure you will not want to be without a blessing box in your home.

All orders should be sent to 905 Publication Building, 209 Ninth St., Pittsburgh, Pa.

WHAT IS A THANK-OFFERING?

"Is it when you pay a debt?

No! You haven't got it yet

You're just honest when you pay

What you've owed for many a day;

But when all your debts are paid,

When God's share a tenth you've made

And you say, "I've surely done

All He asks of any one,"

Then you think of things you've had,

Lots of things to make you glad,

And you think, and think, and say,

"What can I for blessings pay?"

Generous giving you'll conclude,

Is the rule for gratitude,

And when loving gifts you bring,

That's a real Thank-Offering."

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS

At \$25 Each.

Beginning April 15th, Ending May 15th.

751. Mrs. G. F. Mohr, Erie, Pa., by First Erie King's Daughters.
752. Mrs. Anna M. Deakin (In Memoriam) by a friend.
753. Mrs. Margaret Curry, Denver, Col., by her sister, Mrs. Glaney.
754. Mrs. Sarah J. Evans, Denver, Col., by Mrs. Elizabeth Croft.
755. Miss M. Emma Wright, Denver, Col., by her sister, Julia.
756. Miss T. Ella Rose, New Wilmington, Pa., by her sister, Mrs. Anna M Crawford.
757. Frances M. Calderwood, New Bedford, Pa.

758. Mrs. G. W. Smyers, DuBois, Pa., by her children.
759. Mr. Daniel W. Cooke (In Memoriam), by his wife, Elizabeth Cooke.
760. Mrs. Ely Relich, Farr, Colorado, by her mother.
761. Mrs. Priscilla Williams, Wilkinsburgh, Pa. by W. M. S. of 2nd Wilkinsburg.
762. Miss Aldridge, Bhera, India, by Rawal-Pindi, Presbyterial.
763. Mrs. Julia M. Carswell, Argyle, N. Y. by Y. W. M. S. of Argyle.
764. Mrs. Eva L. Fee, Canonsburg, Pa., by her husband, David H. Fee.

CORRECTION, LIFE MEMBERS.

502. Mrs. Anna McIntire Leach, Seaman, Ohio, by self and family.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE.

AIM:—TO BE THE KIND OF YOUNG WOMAN TODAY

THAT WILL INSURE STRONG WOMANHOOD TOMORROW.

MOTTO:—"KEEP OUT OF BUTS; A BUT IS SOMETHING WHICH
IF TRAVELED IN TOO MUCH BECOMES A DITCH."

YOUNG WOMEN'S SPECIAL WORK FOR 1923—1924.

Pasrur Girl's Boarding School, India. Support asked, \$4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Mrs. Annetta Nesbitt: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary, Spokane, Washington.

Amount asked, \$2,440. Total askings, \$6,764. Each society is asked to contribute at the rate of \$1.00 per member.

NEW YOUNG WOMEN'S SOCIETIES.

As found in the annual blanks and not heretofore reported.

Rock Island Presbyterian—Hanover
Mary E. Baird Circle—12 members—
Pres. Miss Edna Virtue, Rodden, Ill.

Westmoreland Presbyterian—Mt.
Pleasant Y. W. M. S.—12 members—
Pres. Mrs. Wiley Overly, 119 Vine St.

Westmoreland Presbyterian—1st Mc-
Keesport Mission Circle—20 members—
Pres. Miss Alice Keeley, 1025 Walnut St.

Los Angeles Presbyterian Whittier Y.
W. M. S.—9 members.—Pres Miss Lucy
Clements, 407 N. Milton St.

Des Moines Presbyterian, Allerton Y.
W. M. S.—15 members—Pres Miss
Blanche Cunningham.

Chicago Presbyterian—8th Chicago
Queen Esther—7 members—Pres. Miss
Elsie Lyden, 5618 So. May St.

Puget Sound Presbyterian, Everett
Nellie Lanning Circle, 12 members, Pres.
Miss Winifred Owen, 2312 Oakes Ave.

Puget Sound Presbyterian, Yakima Y.
W. M. S.—16 members—Pres. Miss
Thelma Stone, 712 So. 12th Ave.

Hudson Presbyterian, West New York,
N. J. Mission Circle—7 members—Pres.
Miss Ruth Rosborough, 320 Hudson Ave.
Union Hill, N. J.

Oregon Presbyterian, Shedd Y. W. M.
S.—17 members—Pres. Mrs. McCormick.

Oregon Presbyterian, Oakville Y. W.
M. S.—14 members—Pres. Mrs. O. M.
Miller, Albany, R. D. No. 3.

Oregon Presbyterian, Church of
Strangers, Portland Y. W. M. S.—14
members—Pres. Miss Alma Beckley.

Chartiers Presbyterian, Claysville Y.
W. M. S.—20 members—Pres. Mrs. H.
L. Grimes.

Chartiers Presbyterian, Claysville

Louise McLachlan Mission Band—20
members—Pres. Miss Genevieve Carter.

Delaware Presbyterian, South Kort-
right Mission Circle—24 members—Pres.
Miss Elsie B. Rich.

Conemaugh Presbyterian, Shelocta
Young Ladies Guild—18 members—Pres.
Miss Virginia Miller.

Conemaugh Presbyterian, Mahoning Y.
W. M. S.—6 members—Pres. Mrs. Mary
Rowe, Marion Center Pa.

Muskingum Presbyterian, Antrim
Anna Y. Thompson Circle—15 members
—Pres Miss Stella McBride.

Mercer Presbyterian, West Middlesex
Y. W. M. S.—10 members.—Pres. Miss
Iva Edeburn.

Wheeling Presbyterian, Bellaire 2nd
Division Y. W. M. S.—16 members—
Pres. Miss. Florence Holliday, 3725
Stark St.

Monmouth Presbyterian, Biggsville
Y. W. M. S.—16 members—Pres. Miss
Lucille Lorimer.

Arkansas Valley Presbyterian, Wichita
Francis Lincoln Y. W.—20 members—
Pres. Miss Mary Howe.

YOUNG WOMEN'S SPECIAL FUND.

Yes, indeed, it was a good one in spite of the fact that not nearly all the societies had a share in it. Would you believe it if you were told that it was the largest yet received? The amount of this special you will find in the July Magazine in the Young Women's report. Should it be given out in the June Magazine, you might forget to read the July number!

Pasrur Girls Boarding School is to have its support from the Young Women again. In fact, it is to be a permanent object. We will still provide

money for the salaries of the superintendent of Jubilee Hospital, Henderson, N. C., the matron at Frenchburg, Ky., a home missionary in Spokane, Wash. In addition, we are to have the privilege of furnishing the salary of Mrs. Ruth Lobaugh Walker, Sayo, Abyssinia.

The special is not intended to be the sole work of the young women's societies and mission circles. As an increase is found in it, so is it desired that the regular work be advanced.

Begin early to gather in the special fund. If you wish to be recognized as *efficient*, aim to do *your best along all lines of work*.

**THE YOUNG WOMEN'S MISSION CIRCLE
OF THE SIXTH U. P. CHURCH,
NORTH SIDE.**

Meeting—April 1923.

"MUSIC"

Softly there comes to us sweet strains of music, and then voices, singing praises to God most High. T'is the Easter-tide and Christ is risen!

God has given unto man the gift of music. To some the talent to compose; to others the ability to render such compositions on musical instruments; and still to others sweet voices like unto those of angels. By music we are lifted from the commonplace things of earth and given a vision into that which lies in the Great Beyond.

Not unto all is given this talent, but there is offered unto each and every one the "Song of Life." Let us sing this "Song" by the lives we live and make all of Life a joyous Easter-tide.

The order of meeting is as follows:—

A five or ten minute prayer service for those girls who wish to attend.

Devotional services lasting approximately fifteen minutes and conducted by a member of the circle.

BUSINESS MEETING

Program of the evening lasting from thirty to forty-five minutes.

Social Hour. Light refreshments are served.

Just a word about our finances.

In March of 1923 the Budget System was installed. Each girl was asked to sign a card pledging a minimum amount,

which amount was to be paid within the year. The money received from the pledges is used only for missionary purposes.

Then we have a contingent account which is replenished by the Busy Bee committee, which sells candy, pins, jello, furniture polish and everything else. This money is used chiefly for the things we do at home.

For the last several years the circle has had a lawn fete which netted the society quite a bit. At Christmas time seventy baskets of fruit were given away. Thirty baskets were sold to people in the Church and the money received from these paid for the seventy gift baskets.

Following Church service on Easter Sabbath twenty or thirty girls delivered plants to the women at the Aged Peoples Home. A short musical program was given.

The expenses for our picnics and other socials are taken care of by the girls, each girl being assessed a certain amount. The expenses incurred for the social following the monthly meetings are taken care of by the hostesses for each evening so that all the money taken in is used for missionary work.

I might also add that each girl has a Missionary box and at the November meeting hands in her "Missionary offering" for the year.

We are entering this "Psalm" 'Contest.

NADA M. MACHER,
Editor of the Circle.

FOURSQUARE.

These are trying days. The war and its attendant evils have left their dregs and these have filtered into the home with all its sanctity; into the school with its promise of useful lives; into the Church with its sacred purposes. These dregs have also made corruption even more corrupt if that were possible. General lawlessness among young and old is a proof of present day evil. Public sentiment is showing signs of revolting against further depredations on the part of the enemy, but much remains to be done.

A writer in one of our periodicals

says "life may be divided into three classes:—The distinctly unmoral or immoral, the moral and the Christian. He observed that the difference between the first and second classes is very marked but that the second and third classes resemble each other quite closely. That the apparent difference is as real as the equator line."

The moral worldling and the professed Christian in many cases do the same things, go the same places, join in the same games, live the same lives six and one-half days out of seven! This condition is very serious for it means simply that the World and the Church are marching arm in arm. The Church is allowing the World to dominate it.

A recent cartoon, illustrating the attacks on truth which are now so prevalent, depicts Mrs. Church enfolded in a robe entitled "Pagan Philosophy" strutting along by bland Mr. World and smiling into his face and saying she dare not go very far with him. She is also asking how he likes her new cloak. The title of the cartoon is, "Trying to win him."

Some people seem to be honest in thinking that they must act like the world or go with the world in order to win it. This may be done, not as a social proposition, but for the purpose of presenting vital truth. Anyway, not even the world likes a quitter or a chameleon type of person!

It is high time for Christian young women to let people know where they stand, not as flaunters but as consistent live-ers. This much may be said, if you know yourself where you belong, others will soon know.

There is a general feeling among outstanding young women that a lack of something in the missionary society is affecting its rightful success. This has been made very apparent by answers made the question, "What is your greatest need?" as found on annual blanks. The answers centered in a majority of cases about prayer, spirituality, courage, interest in worth while things. Many spoke of the difficulty in enlisting the girls. Why should this be? Is the home indifferent? Is there no encouragement

given to develop in missionary lines? Are the older people afraid the young people become too much interested, even to the point of life dedication so refrain from lending their support?

Is this not a time for the four square Christian. Can one afford for her own good to be less than an out and out Christian? Can she afford to be less for the sake of those who are reading her life day after day as they would a book? Will the Master be satisfied with the wibbly wobbly, uncertain type of Christianity? Four square is the word. Nothing less will do. When our Church is filled with such and our missionary societies, too, we can count on great Kingdom results.

CONFERENCE ON YOUNG WOMEN'S WORK USED AT THE KANSAS CITY PRESBYTERIAL APRIL 11, 1924.

In opening this conference on Young Women's work, we are going to use the general topic—"How can the young women's society best minister to the work accepted and undertaken by The Women's General Missionary Society."

It should be, and I believe it is, the earnest desire of every member of the missionary society to render the service that will assist the W. G. M. S. to do the greatest amount of work. We all recognize the fact that the W. G. M. S. is the responsible agency for the entire missionary activity of the whole Church, as far as women's work is concerned, but how much could it accomplish if it were not for the loyal support of each individual society and member.

Some one once asked this question, "What to you is the most important office of any society?" Many answers were given, one thought the president's was the most important, another the secretary's office still others the lookout and membership committees. But the answer came back—"No, to you the most important office is the one you are filling at that particular time." Make the most of what ever position you are asked to fill, magnify your office, no matter how lowly or insignificant that place may be. So back of the vast missionary program lies the power furnished

through the efforts of each individual member.

The aim of the young women's department last year was this, "Move in a straight line. A straight line is the shortest distance between two points." I like that thought. Strength and security are found in straight lines. Let us not forget this, young women, and as we move on in the missionary forces may we keep our lines straight and strong that we may move in the shortest possible direction to our goal and thereby render the largest service to The Women's General Missionary Society.

And this brings us to the thought of Women's stewardship. Stewardship is the trust which God commits to us, to us all that we are and have for promoting the Kingdom of Heaven on earth.

Privilege and responsibility are twins, they are born together. Woman, through Christ the Great Emancipator of Womanhood, has since the days of his earthly ministry, received and is receiving ever increasing privileges. In like proportion she has an increased responsibility to Him for the evangelization of the human family.

Some one has said that the rejoicing in Mary's soul in her song of the Magnificat is an outpouring of her heart for the recognition and exaltation of her sex, as well as for her own personal exalted estate as the mother of the Messiah. Whether this be true or not we may never know, but this we do know. His mercy continues to be "on them that fear Him from generation to generation," and every Christian woman in America can say from her heart, "He that is mighty hath done great things for me. Holy is His Name."

A Hindu proverb runs like this, "The wife is the ornament of the house," but Christians know that she is infinitely more than that. Wardsworth puts it this way—

A perfect woman nobly planned,
To warn, to comfort, to command,
And yet a spirit still and bright,
With something of an angel's light.

We sometimes get the idea that money is the only way in which we should speak of stewardship, but the Christian woman

may express her stewardship not only in the giving of money through her Church, and other activities, but in countless other ways which are the natural expressions of her belief that all that she has and is belongs to God.

The Shumamite woman never gave the prophet a contribution in money; at any rate we have no record of her doing so, but she "constrained him to eat bread" in her home and showed such hospitality that Elisha "turned in thither to eat bread as often as he passed by." She even went farther than that, perceiving that he was a man of God, she suggested to her husband that they fit up a little chamber, a guest room, if you please, with all the conveniences, "a bed, a table, a stool and a candlestick," for his use whenever he came that way. So if we will but look around us, we will see many ways in which our stewardship can be expressed other than in money. It is not my aim here to outline plans by which it can be done, but I simply want to emphasize the fact that stewardship does not mean only the giving of money.

As love for the Master deepens, the more eager are his stewards to answer the call to service, which is nothing less than a call to enter into partnership with God in His great enterprise for the salvation and development of His people. The sacrificial gifts of time the offering of money, the exercising of prayer, these three measure the genuineness of the Christian's love for the Master.

And now to continue our symposium on Young Women's work I have divided the topic into the following heads:

1. What responsibility has the Y. W. M. S. in supporting the mission departments in relation to schools, hospitals, etc.—A member of the Pittsburgh Y. W. M. S.

2. Should the Young Women's society pay attention to the social side of its members? If so to what extent?—Miss Mabel Holmes Topeka, Y. W. M. S.

3. The Young Woman and her Thank-Offering.—Mrs. H. E. Allison, Topeka Y. W. M. S.

Closing Thought—If the Young Women's societies in every presbyterial did just like ours would the work we are

expected to do be accomplished, or would it be exceeded?

To get the answer to this question of course we must search our own society and see wherein we have either helped the work or hindered it. Another year has just closed, and we have entered upon the new year. Can we say our society has gone forward a few paces, or have we dropped back in the ranks? Let us make this a very personal matter and answer a few questions like these:—Has the society to which I belong increased its contributions to the missionary departments? Has the Thank-offering been increased? Did we have one or more mission study classes? Did we support the Young Women's Special? Did we send in reports on time? If the Standard of Efficiency was not 100% last year, did we raise it? Did we try as hard as we might to enlist others in the missionary work of the Church? Unless we can answer these questions, and many others I might use, in the affirmative, we have made little or no progress during the past year.

The W. G. M. S. each year takes on additional work and responsibility, and unless we make this year better than last year in our society, we have really retarded the work.

Have you ever stood at the door of a house, pushing the bell that did not ring, and after knocking vigorously on the door and gaining admittance you were told the bell would not ring because the battery was out of order? "Out of order" half the time, the hostess says, and what needless waiting and annoyance could have been avoided, if the battery had responded to the push on the bell. Every individual member in your society is a battery of some sort. Is she a live battery responding to the calls that come in the work of the society, or are your batteries weak and some not able to answer at all because they are

out of order? If they are the latter you see that they are renewed with fresh power. Ask God to use you and surely the way will be opened. Yoked with Christ you can count upon the strength and power of your Chief Partner.

We should learn that nothing is small or un-important when linked up with the Almighty Power. To illustrate this I want to use the beautiful little paragraph of Dr. Lyman Abbott;

"I pluck an acorn from the green sward and hold it to my ear, and this is what it says to me: By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will go to build a strong house, where men shall find shelter from the storm. By and by I will be the strong ribs of a vessel, and the tempest will beat against me in vain, while I carry my precious load across the Atlantic." "O, foolish little acorn, wilt thou be all this?" I ask. And the acorn answers, "Yes, God and I."

And so, as we start out in another year's work in this presbyterial, I want to ask you, young women, "How much service can your partner count on from you? How much of your talent is going to be working for the Master? How much prayer-power are you going to utilize during the coming year?"

"We can do more than we've ever done,
And not feel a whit the worse,
Loving never emptied a heart,
Nor giving emptied a purse."

MARY E. ALEXANDER,
Topeka, Y. W. M. S.

P. S.—The papers to which Miss Alexander refers will appear in a later issue of the Magazine. Read the above article again when you read the papers. We would appreciate the results of other presbyterial conferences if you would type them and send them in. Miss Alexander has thrown out considerable food for thought. Read the article carefully.

I. B. L.

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FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hilland Ave., Pittsburgh, Pa.

Annual reports have been received from India, the Sudan, and all our stations in Abyssinia. We are anxiously expecting the reports from Egypt, the Tanta Hospital report being the only one that has reached us at this writing.

The report for the General Assembly has been sent to the printer, as complete as we could have it, under the circumstances.

Fourteen young ladies have been elected to date. We entreat the women of the Church and the readers of the Magazine to pray that the Boards may be led to select those only whom the Lord has chosen and called out from a common to a sacred work, and that, if we have made any mistakes in our choice, He will hinder all from sailing of whom He does not approve.

We are rejoicing over the fact that three young women, who went out as short term workers to Egypt, are now seeking permanent appointment. The Association is changing its methods a little and is now asking us to send application blanks to those whom it desires to come back. Miss Grimes, who has already been elected, will be the fourth young woman to enter service this year in Egypt as a permanent worker who had previously gone out as a short term worker.

The health of all our missionaries at home and abroad, as far as we know, is good, except that of Miss Mabel C. Stewart of India, who goes to a hospital this week for an operation. We know you will pray for her complete restoration to health.

We are glad to report that Miss Margaret Work of Fort Morgan, who was delayed last year on account of the illness of her parents, now reports that they have recovered so fully that she is planning to go out with the party this autumn.

You will all have seen by the Church papers that the Lord called from services to reward the father of Miss Kate A. Hill, who has been our faithful and efficient Field Secretary for so many years. She stayed in this country to be with him during his declining years.

Had he lived three or four more days he would have reached his ninety-fifth birthday anniversary. He was a strong Christian character, ever found on the side of righteousness, and his children rise up to call him blessed. During Miss Hill's sojourn in this country, she did a great work. She organized the prayer groups, beginning with Pittsburgh and extending over so many parts of the Church. I think there are now sixty-five groups of women who meet at stated intervals for prayer. Who can tell the blessings that have been given to our work in response to these petitions of earnest, devoted women. You will be glad to learn that a letter just received from her says, 'I am now ready for India.' We know how glad the people of India, who remember and love her so well, and all the missionaries will be when they read this article in our Magazine. While she will be greatly missed in America, our loss will be India's gain.

Of course you expect the estimates for the ensuing year to aggregate a larger amount than any previous year, as the Lord blesses the work with growth and development it will, of course, cost more money to support it. Abyssinia asked for a girls' boarding school in Addis Ababa, one in Gore and one in Sayo. With great regret we were obliged to refuse, because of our fixed policy to have no debt upon any of our institutions and to complete the George Hospital before we take up any other institution.

The Addis Ababa Hospital is now ready for the roof and we have already spent in this country for material and forwarded to Addis Ababa more than seventy-five thousand dollars. Please remember that it is to be fully equipped and that we are now taking estimates for a lighting plant, a heating plant and all the plumbing equipment, which have to be sent from this country. A check for a thousand dollars was received yesterday from two sisters who will not allow their names to be used. This money is to endow a room in the George Memorial in loving memory of a third sister who went triumphantly to her

heavenly home a short time ago. These three girls were the daughters of a physician and their brother was a physician and, of course, they are deeply interested in all medical work.

We are not distressed or worried about the money necessary for the increased estimates or for the completion of our work in the capital of Abyssinia. We serve a royal Master who is able and always has financed the work. All we need to do is to be faithful stewards and earnest in prayer.

Details of all the work undertaken by this department will be given at the convention in Pittsburgh, opening June the sixth.

From newspaper accounts we note that the Lord has heard the prayers of the people and has kept our Church from drifting. The Assembly will have closed before this reaches your hands. We know not what action it will take on the returns from the overture. The vote of the Foreign Presbyteries shows the faithful attitude with which our missionaries, especially those of India, have kept their vows and have taught the principles of the United Presbyterian Church, as they accepted them when they were admitted into its membership.

Pray that the New World subscriptions may be paid in full.

Pray that the money needed for all our estimates may be forthcoming at the proper time.

Pray that the membership of the W. G. M. S., may be largely increased.

Pray that the Magazine subscriptions may be doubled.

Pray that the summer conferences may lead many, many of our young people into a deeper consecration and a fuller surrender of life to our divine Master.

Pray that the delegates to the Forty-first Convention of the W. G. M. S., may be kept in safety, as they travel to and from their homes, and that the loved ones may be guarded during their absence.

Pray that the convention in the Shady-side Church, Pittsburgh, Pa., may be the most spiritual ever held.

Pray for the Master's blessing on His entire Church, by whatever name known.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

At the request of Philadelphia Presbytery a missionary was granted for Dales Memorial Chapel, Germantown, Pa. Miss Harriett Jongewaard missionary in India, who has been detained in this country, was appointed to this work and has spent one month on the field. She reports the first calls were made in homes of children who were in the Sabbath School. Following this a house to house canvass in homes recently built in this new district. If the family was not affiliated with any Church, they were invited to the Dales Memorial. One hundred and eighty five calls were made. Miss Jongewaard wrote, "I was told to 'Be kind and friendly and witness for

Christ at every opportunity' and that is what I am trying to do."

Oregon Presbytery made application for a missionary for the Presbytery. That request was granted and Miss May Bankson, now in Moody Bible School, received the appointment.

Miss Elizabeth McMillan, missionary in Oklahoma Presbytery, reports from Guthrie. Eight new members were received into the Church on communion Sabbath, April 20th. Three adult baptisms. The Juniors have entered the Psalm Memory contest.

Miss Milligan was transferred to Oklahoma City April 22. She reports a

big field and no other Church in the neighborhood.

Miss Ruth Findley, Missionary in Idaho Presbytery has been transferred from Boise to Weiser, Ida. Communion was held at Boise on Friday evening preceding Easter Sabbath. Three united with the Church. Attendance at Sabbath School, Easter, 142.

Mrs. W. P. Tracey, Missionary in Los Angeles Presbytery, reports from two congregations, namely West Washington and 49th. St. It is two years since the Sabbath School was started at West Washington. Work has been handicapped for lack of a Church building. Hope to be in the new building by Mother's Day.

On Easter Sabbath 318 at Sabbath School and over 200 at preaching services. 49th. Street Church expects a new pastor on Mother's Day. On Easter Sabbath 171 at Sabbath School and 151 at Church. Calls made during the month, 365.

Mrs. Little reports a busy month in the first Italian Church, Los Angeles. The children all took part in the Easter program. Had both the Sabbath School and Church services together. A ten minute address, in Italian, on the resurrection. The Superintendent generously provided an easter egg for each one present. 98 were present, the largest attendance in the history of the mission. Offering for missions \$8.90. Lillies and roses in profusion, and later were taken to the sick. Dr. Raitt held the communion service with 46 members present.

Another member of the C. E. society has earned his C. E. pin. Two new members, young men, in the C. E. society. Six have read the Foreign Mission Handbook through. Five dollars was given by a friend in Tarkio, Mo., to start a fund for a Daily Vacation Bible School. Planned for six weeks during vacation. Also

a donation of five dollars towards starting a missionary library for the Young People.

Frenchburg—Everybody busy getting ready for Commencement. Commencement week begins Friday night, May 16th, with a High School reception at Mr. Gordon's, and continues to the Graduation Exercises and ball game on Thursday the 22nd.

Ezel—Mrs. Alter reports a Sabbath School enrollment of 105. 22 charter members in Junior Society. Women's Club of 18 members meets weekly, with missionary program once a month. An S. O. S. call comes for clean cotton material for carpet rags. Please send by Parcel Post to Mrs. J. C. Alter, Ezel, Ky. The property for a teachers home has been purchased. Mr. A. B. Hamilton has been given the contract to repair this building and rebuild the Church. Mr. Lowrie Anderson, a second year student from the Seminary will have charge of the religious work during the summer vacation. A deed for four acres of land, donated by the people of Ezel and the community, for an athletic field, has been received. This completes the promise of the committee representing the citizens of Ezel, regarding the donations of land to the Women's General Missionary Society, on condition that a High School be built and maintained. We have received from the committee the deed for the Church property, deed for land for school property and this last deed for land for athletic field. We promised them a missionary (Mrs. Alter has been on the field for two months) and that religious services would be conducted every Sabbath. We plan to open the school in the fall. You can help this new work by sending Magazines, books and games. But most of all PRAYER.

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Supplementary helps are not yet on the market. They will cost the same as last year, 15 cents each. Send orders now to be filled when the helps are available.

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BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

ANSWERS TO QUESTIONS 176—200.

176. Exod. 24:4; Josh. 4:3.
177. Exod. 32:1-4; 1 Kings 12:27,28.
178. 2 Kings 5:17.
179. Josh. 24:26, 27.
180. 2 Kings 6:17, 18.
181. Gen. 28:18.
182. 2 Chron. 9:29.
183. 2 Kings 10:18-26.
184. Josh. 10:17-27.
185. 2 Kings 6:19-23.
186. Jer. 35:6-10; 2 Kings 10:15.
187. 2 Kings 6:25.
188. Num. 16:47, 48.
189. 2 Chron. 25:12.
190. 2 Kings 2:1, 11.
191. 2 Kings 23:20.
192. 2 Kings 20:20.
193. Gen. 35:4.
194. Exod. 32:20.
195. Gen. 37:26.
196. Gen. 3:24.
197. Lam. 2:15.
198. Gen. 31:34.
199. Exod. 2:9.
200. 1 Sam. 10:1; 1 Sam. 15:26; 1 Kings 14:2, 7-16.

QUESTIONS FOR JUNE.

201. Who traded in apes and peacocks?
202. Who was advised to serve that he might afterward rule?
203. Whose hand was first withered and then cured by a man whom he sought to harm?
204. What swift runner was killed by the handle of a spear?
205. What crippled child was cared for by a king and why?
206. What king had an income in gold of over nineteen million dollars a year?
207. Who rewarded with death the slayer of his worst enemy?
208. What is the first curse in the Bible?
209. What psalm was probably sung as the ark of God was brought through the mighty gates of an old fortress?
210. Whose army was defeated by two hundred and thirty-two men?
211. On what man was a curse laid that in his family there should always

be a leper, a cripple, a pauper, one with an incurable disease, or one who died a violent death?

212. What king and what architect had the same name?

213. When was the wood of a cart burned in honor of its load?

214. What tree cost Adam Eden and what tree cost him his life?

215. Who called himself the music of his enemies?

216. What quail-hunt lasted two days and a night?

217. What men looked to themselves like grasshoppers compared to the giants they met?

218. What was not to be told in Gath?

219. Who lost his life by asking to marry his step-mother?

220. Who hid in order not to be made a king?

221. What men were measured with a line for their lives?

222. Who gave a feast for a whole nation?

223. What man had a new coat taken off his back and torn into twelve pieces?

224. How many workmen were engaged in building the temple?

225. What bore the color of the terrible crystal?

BIBLE READINGS

1. The Parable of the Five Talents—Matt. 25:14-30.
2. Scenes of the Judgment Day—Matt. 25:31-46.
3. The Rulers conspire against Jesus.—Matt. 26:1-5; Mark 14:1-2; Luke 22:1-2; Judas Iscariot covenants to betray Jesus—Matt. 26:14-16; Mark 14:10-11; Luke 22:3-6.
4. Preparation for the Passover—Matt. 26:17-19, Mark 14:12-16; Luke 22:7-13.
5. The Passover meal. Contention among the twelve—Matt. 26:20; Mark 14:17; Luke 22:14-18, 24-30; Jesus washes the disciples' feet—John 13:1-20.
6. The Traitor made known; Judas withdraws—Matt. 26:21-25; Mark 14:18-21; Luke 22:21-23; John 13:21-35.
7. The Lord's Supper instituted—Matt. 26:26-30; Mark 14:22-25; Luke 22:19-20;

Peter's fall foretold—Matt. 26:31-35; Mark 14:27-31; Luke 22:21-38; John 13:36-38.

8. Jesus comforts His disciples—John 14:1-31.

9. The Vine and the branches—John 15:1-11; Mutual love: the disciples hated by the world—John 15:12-27.

10. Persecution foretold; the promise of the Holy Spirit—John 16:1-16. Prayer in the name of Christ—John 16:17-33.

11. Christ's last prayer with his disciples—John 17:1-26.

12. The agony in the Garden of Gethsemane—Matt. 26:30, 36-46; Mark 14:26, 32-42; Luke 22:39-46; John 18:1-2.

13. Jesus betrayed and made prisoner.—Matt. 26:47-56; Mark 14:43-52; Luke 22:47-48; John 18:3-12.

14. Jesus before Annas and Caiaphas. Peter's denial—Matt. 26:57, 58, 69-75; Mark. 14:53, 54, 66-72; Luke 22:54-62; John 18:13-18, 25-27.

15. Jesus before Caiaphas and the Sanhedrin—Matt. 26:59-68; Mark 14:55-65; Jno. 18:19-24.

16. The Sanhedrin lead Jesus away to Pilate—Matt. 27:1, 2, 11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38.

17. Pilate seeks to release Jesus. Barabbas demanded—Matt. 27:15-25; Mark 15:6-14; Luke 23:13-23; John 18:39, 40.

18. Barabbas released. Jesus given up to death—Matt. 27:26-30; Mark 15:15-19; Luke 23:24, 25; Jno. 19:1-3. Pilate again seeks to release Jesus—John 19:4-16.

19. Judas repents and hangs himself—Matt. 27:3-10. On the way to Golgotha—Matt. 27:31-34; Mark 15:20-23; Luke 23:26-32; John 19:17.

20. The Crucifixion—Matt. 27:35-38; Mark 15:24-28; Luke 23:33, 34, 38; John 19:18-24. Mocked on the Cross—Matt. 27:39-44; Mark 15:29-32; Luke 23:35-37, 39.

21. The penitent thief—Luke 23:40-43; The Mother of Jesus at the Cross—John 19:25-27. Darkness prevails; Christ expires on

the Cross—Matt. 27:45-50; Mark 15:33-37; Luke 23:44, 46; John 19:28-30.

22. The vail of the Temple rent and tombs opened—Matt. 27:51-56; Mark 15:38-41; Luke 23:45, 47-49. Jesus' side pierced—John 19:31-37.

23. The body of Jesus taken down from the Cross and laid in the tomb—Matt. 27:57-61; Mark 15:42-47; Luke 23:50-56; John 19:38-42. The Guard at the Sepulcher—Matt. 27:62-66.

24. Morning of the Resurrection. Women visit the Tomb—Matt. 28:1-4; Mark 16:1-4; Luke 24:1-3; John 20:1-2. The vision of angels in the Tomb—Matt. 28:5-7; Mark 16:5-7; Luke 24:4-8.

25. The women return to the City. Jesus meets them—Matt. 28:8-10; Mark 16:8; Luke 24:9-11; Peter and John run to the Tomb—Luke 24:12; John 20:3-10.

26. Our Lord is seen by Mary Magdalene at the Tomb—Mark 16:9-11; John 20:11-18; Report of the Guard—Matt. 28:11-15. Jesus appears to two disciples on the way to Emmaus—Mark 16:12-13; Luke 24:13-35.

27. Jesus appears in the midst of the Apostles, Thomas being absent. Mark 16:14-18; Luke 24:36-49; John 20:19-23.

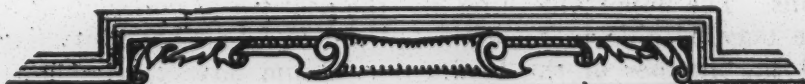
28. Jesus appears in the midst of the disciples, Thomas being present—John 20:27-29. Jesus appears to seven apostles at the Sea of Tiberias—Matt. 28:16; John 21:1-24.

29. Jesus meets the apostles and above five hundred disciples on a mountain in Galilee—Matt. 28:16-20. The Ascension of our Lord—Mark 16:19, 20; Luke 24:50-53; Acts 1:1-12. The Conclusion of John's Gospel—John 20:30-31; John 21:25.

30. The glorified Christ—Rev. 1:1-20.

31. The final testimony, invitation, warning promise. Benediction—Rev. 22:10-21. Jesus' Second Coming—1 Thess 4:13-18; 2 Thess. 1:7-12.

As an extra reading read The Reign of Jehovah's Anointed—Psalm 2:1-12.



PLANS AND PROBLEMS.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

Prayer—Its Power

"Away in foreign lands they wondered how,
Their simple words had power,
At home—the Christians two and three,
Had met to pray an hour."

"COME YE APART," Tuesday 10 A. M.

Notice

The Psalm Memory Contest for April, May, June, will be continued during July. Children have been busy with school work and many Junior leaders have requested this. Many societies were late beginning and I am sure this will be good news. This will encourage you who have been a bit slow beginning. As soon as your contest is over report to Miss Kate A. Hill, 904 Publication Building, Pittsburgh, Pa. Send the number and names of all entitled to a reward.

Reports come in nearly every day from societies, Junior Sabbath Schools. One congregation, Lisbon, Ohio, has reported they are working on the contest.

Every society should at least have a "Try out" meeting. Have your members study the list of selected Psalms (See page 623 May Magazine). Arrange to have them played in a prearranged order not known to the members. As soon as a member recognizes the tune let her stand and when three or four are standing all begin to sing. At the close ask for the number of the Psalm. It will be a most interesting and entertaining meeting. Do not fail to interest the members and children even though they may not be able to do the memory work.

The question has come whether the "Red book" might be used as there are still some congregations where the "Red book" is used. We have replied that it is quite all right to use any version of the Psalms.

No very definite plans for the final contest have been worked out as we felt each organization could do this to suit local conditions. The important thing is that each one may be able to recognize the tune, tell the number of the Psalm and repeat, sing or write from memory three verses of the Psalm.

Reports

Reports have been received from the Junior, and young people, Grinnell, Iowa. Y. W. M. S. Oneonta N. Y., Lisbon, congregation, W. M. S. Pretty Praire, Kan., Ottawa, Kan., Valencia, Pa., Thompsonville, Conn., Fourth Akron, Ohio. San Antonio, Texas. Lois Buchanan Circle, Arkansas City Kan. Junior San Antonio, Texas, Mary Clokey Porter First Church N. S. Pittsburgh. Junior, Deer Creek, Pa. Y. W. M. S. Tulsa, Okla., Blanche H. Anderson Sherwood, Phila., Pa. Junior and Sabbath School McMahon's Creek, W. M. S. Second St Louis, Fort Morgan, Colo., New Concord, O., First St Louis, Lenox, Ia., Elmwood, Des Moines, Y. W. M. S. Springfield O., First St Louis, Ambridge, Pa. W. M. S. Torrington, Wyo., Y. W. M. S. Deer Creek, Junior, Memorial, Phila. Junior Guthrie, Okla., W. M. S. Oneonta, N. Y. W. M. S. Guthrie Okla., W. M. S. and S. S. Reynoldsburg Ohio., W. M. S. West Middlesex, O., Jennie Jameson Circle, Elmwood Des Moines, Juniors Cedar Creek, Tenn., Junior, Elmwood, Des Moines, Ia. W. M. S. Princeton, Indiana, W. M. S. Corsicana, Texas. Y. W. M. S. Ambridge, Pa. Cedar Rapids, Iowa, Belle Center, Ohio, Y. W. M. S. Jamestown, Pa. Y. P. C. U. Clarion, Ia.

Many societies and individuals are at work who have not sent in reports.

Yearly Programs

Splendid programs have been received from First Wilkinsburg. Mary Clokey Porter, First Church N. S. W. M. S. New Concord, Morning Sun, Iowa, Sebring, Ohio, Elmwood Des Moines, Mt. Lebanon, Pa. Y. W. M. S. Sixth, N. S. Pittsburgh, Pa. New Brighton, Pa. Newton, Iowa, Parnassus, Pa. Many thanks to all. I hope to have them on display at the W. G. M. S.

A word of appreciation

I want to thank the many societies and individuals who have sent me so many kind and loving messages during the past weeks concerning my father. He lived to be almost ninety-five. The years with him have been blessed and happy and for him his going to his heavenly home was "all gain."